

THE

DEFENCE

OF

F. John Baptist Girard,

JESUIT, and Rector of the Royal
Seminary of Chaplains of the Navy
in the City of **TOULON,**

AGAINST THE

ACCUSATION

OF

Mary Catharine Cadriere.

PART II.

Containing his Refutation of the CHARGE.

L O N D O N :

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ADVERTISEMENT.

THOUGH I am not F. Girard's Advocate, yet I have endeavoured in this Translation to do the strictest Justice to his Argument and Sense, as well as to his Spirit and Stile; so that if there be any Fault in either, it must be attributed to my want of Ability, not to Design: If any one should think he had Reason to censure my Performance on the former Account, I must submit; but as to the latter, I am conscious of my Impartiality, and hope that even the Jesuit's most zealous Friends will be forced to own it.

In a short Time I shall publish the Third and Last Part of this artful Defence, containing F. Girard's Account of the Springs and Motives of so fierce a Prosecution against him.



THE
MEMORIAL
OF
F. John Baptist Girard
AGAINST
Mary Catherine Cadere.

PART II.



WE have already given an Account of the Matter of Fact: We shall now confine ourselves to Father *Girard's* Vindication, and refute the Chief Heads of the Accusation brought against him, in such a manner, we hope, as to remove all the false Impressions which *La Cadere's* Memorial may have made upon People's Minds.

The Crimes he is charged with are Sorcery, Quietism, Spiritual Incest, Procurement of Abortion, and Subornation of Perjury.

As Magic is the principal Head of Accusation, and indeed the very Foundation of all the Crimes imputed to Father *Girard*, as it

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was by means of this diabolical Art, as *La Cadiere* asserts, that he accomplished his incestuous Purpose, it seems reasonable that we should chiefly labour to overthrow that, seeing if Father *Girard* be not a Sorcerer, it follows of necessary Consequence that he is not Incestuous.

If these two Crimes had not been so closely linked together, as they are by *La Cadiere*, we frankly own that we should have thought our Time lost in refuting such a Charge as that of Sorcery ; but seeing on one Side we are told that Father *Girard* was enabled to gratify his Passion by devilish Illusions and Inchantments, and on the other we are in Danger of being charged with *Stupid Incredulity*, should we seem to make the least Doubt of the Existence of Magic ; we find ourselves under a Necessity of entering into a particular Disquisition, which we would gladly have been excused from.

Let us therefore enquire, as briefly as we can, whether Father *Girard* be really a Sorcerer, and if the Proofs brought to support the Charge against him be of any Force.

La Cadiere, 'tis said, had Visions, Revelations, Extasies, Transports into the Air, she was tormented by the Devil, wrought Miracles, she had the Prints of our Saviour's Wounds in her Feet and her Side, and the Mark of a Crown of Thorns round her Head. And these Visions, Extasies, &c. say they, begun from the Time that her Confessor enchanted her by breathing upon her, and her Pains arose from his persuading her to consent to the Devil's entering into her. And in this
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extraordinary Way did she continue all the while she was under Father *Girard's* Direction, and was never freed from it, 'till being put into the Care of Father *Nicholas*, Prior of the bare-footed *Carmelites*, she made a general Confession to him, and was thereupon exorcised by him. 'Tis further alledged, that several more of Father *Girard's* Penitents were in the same manner possessed by the Devil; and for Proof of the Reality and Truth of these Facts they adduce some Depositions taken in the Proceedings: In consequence whereof, with the Assistance of some Authorities ill-understood and wrong apply'd, they conclude that seeing these Operations could not be the miraculous Effects of Divine Power, they must necessarily be the Works of the Devil.

But if we agree with the Author of the Memorial, that all these Things do not come from God, and at the same time demonstrate to him by unanswerable Arguments, that they cannot be produced by the Devil; he will then be forced to own a third Cause, to which they may and must be attributed.

These surprizing Facts then do not come from God: Agreed; for else what Cause would there be for Complaint? Where would be the Sorcery, and consequently *F. Girard's* Crime? They must therefore come from the Devil, whom this Director had breathed into his Penitent. For that is the Consequence they draw.

But to overthrow this ridiculous Pretence entirely and at once, we need only make these plain and natural Reflections, to which we beg the Attention of the Court.

First ; It appears from the Proceedings, that *La Cadere* had Visions before she ever knew Father *Girard*, seeing he was shewn and named to her long before he went to *Toulon*, and as soon as she saw him, an inward Voice said to her distinctly : *That is the Man whom I have appointed to conduct thee.* Now, we desire *La Cadere* to inform us, whether those Visions came from God or the Devil : If they came from God, to whom, pray, did God direct her ? to a Magician, to a lewd Rake ? horrible Blasphemy ! But if they came from the Devil, then *La Cadere* corresponded with the Father of Lyes, before she either knew or spoke to *F. Girard*.

Secondly ; It is also proved by the Proceedings that *La Cadere* had natural Sores on her Feet and Side, which could not be cured by the Remedies which she got applied to them, and which she afterwards cunningly converted into Stigmas.

F. Girard therefore ought not to be considered as the Author of *La Cadere's* first Visions, nor of her Stigmas. But if she had Visions and Stigmas antecedent to and independent of *F. Girard's* magical Virtue and enchanting Breath, what Judgment ought any unprejudiced Person to form of her subsequent Visions, Extasies, Revelations, Transports, &c. which it is pretended were the Consequences and Effects of his breathing on her ?

Thirdly ; What was the Design of *La Cadere's* Visions, Revelations, &c. and to what did they tend ? She must be forced to answer this Question herself, seeing her own Letters
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and her Memoirs which *F. Girard* produced in Court, plainly express her own Sentiments of this Matter ; *viz.* That they directed her to the Practice of Virtue, to give wholesome Advice to her Neighbours, to deliver up herself for the Ransom of Sinners, to be crucified for them, and by her Prayers to deliver a Vessel from immediate Shipwreck.

Now is it possible to suppose that these are the Works of the Devil ? Yet it is affirmed ; this strange, not to say impious Paradox, is advanced even by Christians. Does the Enemy of Mankind inspire so warm a Zeal for the Salvation of Souls ? Does he inflame the Heart with the most fervent Charity ?

Fourthly ; It is proved by *La Cadiere's* Letters to *F. Girard*, that he being stagger'd at the Account of the extraordinary Things which she pretended had befallen her, desired still further Confirmations, and more decisive Proofs of the Truth of them before he could believe them. Now, if *F. Girard* had been the Cause and envenomed Spring of them, could he have entertained the least Doubt about them ? and is it not natural to think that he must have had an exact and perfect Knowledge of them ? What ! shall the Author of so many Wonders and Prodigies suspend his Judgment and require new Information before he will believe them ? This is not easily accounted for.

These Reflections alone might suffice to overthrow the chimerical Charge of Magic, which has with so much Pains been raised against *F. Girard*. Nevertheless, as there is Reason to fear some Advantage would be taken of our Silence, if we said no more, we shall proceed

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to demonstrate that the Devil is not the Author of the extraordinary Accidents which happen'd to *La Cadiere* ; and for that End we shall run over them as succinctly as possible.

La Cadiere says, first, that F. *Girard* breathed upon her, in consequence of which she had Visions, and all the other extraordinary things which she relates. But how do they prove that so many Prodigies ever were produced by one's Breath ? How do they prove the necessary Connection between his breathing upon her and the surprizing Effects which they pretend followed ? *La Cadiere* affirms it : But is that a sufficient Reason for believing it ? In a Charge of so heinous a Nature as that which is here brought against F. *Girard*, one would think they ought first to have made it appear that he really was a Sorcerer and a Magician, and then proved that he imploy'd his Black Art upon his Penitent : But whilst they only endeavour to shew, that what *La Cadiere* suffer'd could be the Work of none but the Devil, we shall always have a Right to conclude, against the Author of her Memorial, that he has proved, if you please, that she was the Victim of an Evil Spirit ; but not that F. *Girard* is therefore a Sorcerer or a Magician. For, once more, where is the Proof of his breathing upon his Penitent, as is alledg'd ? and where is the Proof of the specific Virtue of such an Action ? In what nocturnal Meetings has he been surpriz'd ? What Wizards has he been observed to frequent ? What Compact has he made with the Devil ? and what were the Conditions of it ? *La Cadiere* informs us
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in her Deposition : He made this same Compact about forty Years ago, that is, when he was about ten or eleven Years old, and the Conditions were such, that the Devil promised *F. Girard* the Gift of Persuasion, and the Art of winning Hearts in the Chair of Truth, provided that on his Part he should be exact and faithful in delivering up to the Devil all the Souls he should gain by the Force of Truth joined to the Charms of his Eloquence. Indeed our Grandames Nurfs lulled them to sleep with such Amusements ; but their Grand-Children despise these idle Tales, and require something more solid to satisfy their Understandings, which are too well inform'd to relish such Trash.

And indeed, in what a new unaccountable Method does the Devil go to work here ? He consents that those Creatures, whom he intends to make his Prey, should first be the Friends of God, practise all the Christian Virtues, Mortification, Penance, fly from Temptations, and, in a Word, triumph over the Devil, in order at last to throw themselves into his Arms : Can any thing be more shamefully childish ?

But, say they, Angels of Darknesh usually transform themselves into Angels of Light, that they may the better surprize their Prey unawares, and more certainly accomplish their mischievous Ends. 'Tis true indeed, that we are so unhappy as to see an Angel of Light, a virtuous Man, a zealous Confessor, a Preacher triumphing over Vice, where *La Cadriere's* Advocate can see nothing but a Devil and an Angel of Darknesh.

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La Cadere says, secondly, that *F. Girard* persuaded her to consent that the Devil should enter into her, on Pretence of delivering a Soul out of a State of mortal Sin, and that as soon as she had consented to it, she was tormented with the Devil. *F. Girard* did not persuade *La Cadere* to consent ; but on the contrary, she earnestly press'd her Confessor to give her Leave to consent, while he strongly opposed it, and did not think she had Constancy enough to go through such a Trial as that of Possession. But though it were true (as it evidently is not) that *F. Girard* did persuade her to comply, what could be inferred from thence against him ? At worst, that he acted a very imprudent indiscreet Part in advising a young Creature to submit to a Trial so difficult to bear ; but not that he is a Sorcerer, or a Magician ; because upon that Supposition he would have labour'd to destroy the Empire of the Devil, by persuading *La Cadere* to submit to the severest Torments, in order to make Satisfaction to Divine Justice for a Soul that was in a State of mortal Sin.

She says, thirdly, that she was lifted up into the Air, and that such Transports frequently happen'd to her.

But we boldly deny that any body ever saw her carried up into the Air. 'Tis in vain for her to protest that this happen'd to her in a Coach upon the Road ; we shall not believe the Fact for all that : For where is the mighty Matter of touching the Roof of a Coach with one's Head ? Does not this pretended Miracle frequently happen without the Devil's Help,
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to a great many, who would much rather be excused so rough an Experiment?

She had, fourthly, Stigmas in her Feet and Side, and the Marks of a Crown of Thorns upon her Head, which covered her Face with Blood.

If it be true, as we have said above, and as it must appear from the Proceedings, that these pretended Stigmas were nothing but natural Sores, this Proof of the Devil's operating upon her falls of it self.

And as to the Marks of the Crown of Thorns, and the Blood which appeared upon her Face, we beg the Court would be pleased to take Notice that these pretended Miracles were constantly foretold, and happened periodically at the End of each Month, when it was easy for her to trim herself so as to surprize well-meaning People, who were not upon their Guard against an Imposture.

But, say they, if these Sores were natural, as is pretended, would they have disappeared so suddenly upon her being exorcised by *F. Nicolas*, that nothing was to be seen immediately after but the Scars?

'Tis from these very Scars, which are brought as a Proof that the Sores were not natural, and that they were cured by the Exorcism, that we conclude the direct contrary. For if the Sores had been the Work of Satan, and not of a human Creature, the Exorcism, which is the only Remedy in such Cases, ought not only to have healed them, but to have effaced even the least Vestige of them; unless you will suppose that *F. Nicolas's* Exorcism had not sufficient Virtue to break the Charm entirely.

'Tis advanced, fifthly, That *La Cadriere* knew the Secrets of the Heart, and penetrated into the inmost Recesses of the Conscience. For a Moment we'll grant she did; tho' in Truth this idle Notion was the meer Effect of an unreasonable Prepossession in those who look'd upon her as a Saint and a Prophetess. With what Temerity will they dare to conclude from this Concession, That her Knowledge was an Effect of Sorcery and Magic? And do not they know, or ought they not to know, that the Secrets of the Conscience are reserved to God alone, and that he only is the Searcher of the Heart? Besides, as we have already said, does Satan reprove Sin? Does he recommend Virtue? Does he bring Sinners back into the Way of Salvation? But such were the Lessons that *La Cadriere* gave to those Persons whose Secrets she is said to have discovered.

'Tis asserted, sixthly, That *F. Girard* believed the Transportation of Bodies; for the Lady *De Lescot*, according to *La Cadriere's* Memorial, testifies that she heard the Lady *De Beauffier* say, that *F. Girard* told her so, and that it affected her so, that she fell sick two Days after it.

But we boldly maintain, that *F. Girard* never talk'd, or thought of talking such Stuff to Sister *Beauffier*: nay, we defy *La Cadriere's* Advocate to find in the whole Proceedings, which to be sure he has thumb'd and carefully examined for this Purpose more than once, that ever Sister *Beauffier* owned what they have here put into her Mouth. From whence we may conclude, not only that *F. Girard* never

never talk'd after this manner, but besides, that such Evidence as the Lady *De Lescot's* deserves no Credit upon any other Point.

They pretend, lastly, That *La Cadriere* spoke *Latin*, a Language unknown to her, and writhed her Body into such distorted Postures, and made such wry Faces, as frightened all the By-standers; to which they add, that several more of *F. Girard's* Penitents were exactly in the same State of Possession.

If the speaking a few *Latin* Words, which most Books of Devotion explain in our own Tongue, were a sufficient Indication of being possessed by the Devil; if it were enough to have one's Body convulsed, and one's Limbs stiff and motionless, how many People might easily pass for Sorcerers?

But the better to perceive the ridiculous Weakness of this Proof of Magic, do but take the Pains to recollect for a moment the Circumstances of the particular Facts here urged.

We shall take Notice only of the public Scene which *La Cadriere* acted at *Toulon* on the 16th and 17th of *November* last, upon her Return from the Country; one would think, that the Devil, who had not troubled her for six Weeks, had left her only with a Design to seize her again in Town, where he might have a greater Number of Spectators to see his Feats of Activity. Accordingly, no sooner had she begun her Scuffle with the Evil Spirit, but *F. Nicolas* runs thither in an instant, and like a prudent and active General, appears every where, he bawls, he bustles about, he takes the Devil to task, talks *Latin* to him, and the Devil answers him, he changes his Phrase,

and the Devil is struck dumb ; but F. *Nicolas* answers for him, he interprets his Silence, makes some Reflections upon it, hints others, and with his Gestures and his Voice assists the young Priest *Cadiere*, who being yet a Novice and in a trembling Fright, exorcises without Authority. At last, when *La Cadiere* had gone thro' the several Contorsions and Grimaces, which so plainly proved the Operation of the Devil ; when the Ministers of the Parish, called for the Purpose, refused to exorcise her ; when the Surgeons advised Cupping, and some honest sensible Citizens recommended a good Horse-whip, the Devil thought it high time to walk off, came back no more, and for above these six Months has never ventured to shew himself.

It must be owned, that this same Devil was of a very singular kind ; the rest will hardly yield to Prayer, Fasting, Mortification, and the lawful Authority of the Church ; but this here, is so new, so simple, or rather so good-natured a Devil, that he flies at once, and for ever, at the very first Word of Command, even from those who have no Authority to command him.

Such was the History, and such the End of *La Cadiere's* Devil : He was generated, brought up, and maintained by F. *Girard's* Breath ; but was utterly ruined and demolished by a Virtue peculiar to F. *Nicolas* the barefooted *Carmelite*, tho' he was interdicted, and so had no lawful Authority over him. This Victory was so much the more certain, that it was followed by a like Triumph over *L'Allemande's* and *La Batarelle's* Devils, and
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if his Zeal did not extend to all *F. Girard's* Penitents, who he affirmed stood equally in Need of his Assistance, 'twas because they had not the generous Docility to own themselves possessed.

But perhaps we have enlarged too much upon a Subject which we promised to abridge. We shall therefore conclude with observing in two Words, that since the Devil cannot be thought the Author of the extraordinary Events that have happened to *La Cadriere*, we must necessarily attribute them to a more natural and more simple Cause. But what may that Cause be? That, without doubt, appears so plain by this time, that we are persuaded no body can be mistaken in it.

In short, the Devil abhors the Cross; but *La Cadriere's* Devil makes one descend from Heaven, and procures it to be brought her even by Angels his most deadly Enemies: The Devil corrupts the Principles of all our Actions, and perverts the Conscience; but this one searches it in order to purify it and free it from Sin: The Devil by Temptations and Stratagems inspires Evil, and seduces us to the Practice of it; but this by wise and wholesome Counsels recommends Virtue, and engages us to embrace it. What new Species of a Devil, till now unheard-of, is *La Cadriere's*? Or if you will needs have it that there is some Magic and Sorcery in the Affair, let us charge none with it but *La Cadriere* only, since she had the Art to fascinate *F. Girard's* Eyes, and bewitch his Mind to such a Degree, that he never perceived her Impostures and Wickedness till it was too late.

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F. *Girard* is not only a Sorcerer, but a Quietist too. It looks ridiculous, at first Sight, to bring this second Charge against him after having accused him of the first. For is it reasonable to impute the Opinions of any particular Heresy to an impious Miscreant, who renouncing his God and his Religion has made a Compact with the Devil? Would a Man of such a Character be fond of a particular Error, rather than any other, and would he be at Pains to insinuate it? Such an one might as well be accused of being an *Arian*, a *Monothelite*, a *Pelagian*, &c. as of being a *Quietist*: For he would be all these, or rather none of these, seeing he would believe nothing. Besides, would not Magic sufficiently enable him to accomplish all the detestable Designs a Sorcerer could form? Does he pretend to gain his Ends by the Force of Persuasion? Will he give himself the Trouble of making studied and artful Harangues to those whom he would debauch? No, Fascination and Enchantment are his *Catholicon*, his universal never-failing Method; and he gave himself to the Devil for no other End but that he might succeed readily and effectually in all his Designs.

But *La Cadiere* and her Accomplices had their Views in such an Accusation. They were very sensible they could not blacken F. *Girard* by the single Charge of Sorcery, which would make but a slight Impression upon most People; and therefore they artfully tack'd Heresy to Impiety, that from both together they might infer his Guilt of another Crime; hoping that if a certain Court should not prove weak enough to be caught with the ridiculous Charge

Charge of Magic, it might at least be surprized by the more natural and more specious Accusation of Quietism.

This Heresy is of two Sorts. There is a Quietism which is purely spiritual, and another entirely gross and sensual. We chuse not to examine distinctly wherein each of them consists: There is but one Pen which is accustom'd to rake into the filthiest Ordure, and dares to explain at length such Errors as ought to be concealed from all the World: We shall content ourselves with inquiring into the Fact. *F. Girard* is here charged with Principles of the first sort of Quietism; and upon that Foundation they build his Practice of the second.

But what Ground is there for such a weighty Objection against a Priest, a Regular Priest? If Providence directed any Souls to *F. Girard* that they might by him be conducted to Virtue, the constant Practice of his Direction has always been to excite them to Prayer, Mortification, Humility, Obedience, the Exercise of good Works, to renounce their own Inclinations, and follow only the Will of God, and to unite themselves more closely to him by collecting and fixing their Minds and their Affections upon him: This we suppose must have resulted from the Proceedings in which his Penitents were summoned to give Evidence concerning the Facts falsely imputed to him.

But, says the Memorial, Quietism is an Error, which under the Pretence of an immediate and intimate Union with God, places the highest Perfection of the Soul in a passive and indolent Contemplation, considers the
Exercise

Exercise of the Christian Virtues and vocal Prayer, not only as needless, but further as Imperfections and Obstacles to the Operation of the Divine Spirit. Now, add they, F. Girard is convicted of having taught his Penitents these pernicious Maxims; first by the Depositions of several Witnesses, and next by his own Letter to *La Cadiere* of July 22d. wherein are these Words; *Forget yourself and be entirely passive; these two Expressions imply the sublimest Disposition*: Which Words, say they, contain the Essence and the Praise of Quietism.

As to the Depositions, that of Mr. Giraud, the Rector, consists only of some Conversations which he had with *La Reboul* and *La Laugier*, in which he supposes that these two young Women being examined about the State of their Souls, frankly owned that for a long time they had not made use of vocal Prayer, the Office of the Blessed Virgin, their Rosaries, nor read the Gospel. However, both of them have given Evidence, and it is to be presumed that their Depositions plainly prove the contrary to these Facts, because *La Cadiere*, who appears so mighty well versed in the Proceedings, does not adduce the Contents of their Depositions, at the same time that she is so partial to herself as to produce Mr. Giraud's, which is of no Weight further than it is agreeable to theirs.

It is moreover of Consequence to take Notice of what F. Girard observed upon the reading of that Gentleman's Deposition; viz. that when he knew he was to make Oath, and before he did it, he went about hunting after
Proofs

Proofs of this pretended Quietism as Materials for his Deposition; and that for this Purpose he artfully interrogated no less than four of F. Girard's Penitents, *La Laugier*, *La Reboul*, *La Gravier*, and *L'Allemande*. And is it surprizing that such simple ignorant Creatures, put, as it were, upon the Rack by an ingenious Man, and tortured with a Chain of ambiguous and captious Queries, should in their honest undesigning Answers make some little Mistakes concerning an Affair of so delicate a Nature, and where Error so nearly resembles Truth, that it has proved a Stumbling-block to Divines of the greatest Learning and Sanctity? And would it not be very surprizing indeed, if F. Girard should be made answerable for what they said, and if what a Logician may have extorted from them by Force of Argument should be imputed to this Confessor as his Sentiments and the Principles of his Conduct towards his Penitents?

The same Conclusion ought to be drawn from the Deposition of M. Gandalbert, the other Rector, when he was confronted with the Abbé Cadere, in which he declares, that the Widow *L'Allemande* owned to him that when she was under the Direction of F. Girard she not only did not use any vocal Prayer, but was moreover incapable of it. For tho' it is pretended that she deposed, that *finding herself incapable of praying, and having communicated her Case to F. Girard, he told her, that she should keep herself united to God; for that one Glance of an Eye towards him might by his Grace remove all Driness and Barrenness:* Yet we are convinced that this Woman cannot

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have deposed as above, because in this very Deposition, which F. Girard heard when they were confronted together, she said that he had always exhorted her to do her utmost to overcome the Difficulty she found in praying.

The Deposition of the Lady *Aubert*, Superior of the Monastery of St. *Clare* at *Ollioules*, wherein she says that *La Cadiere* could not comply with the Exercises of the Society, never attended the Prayers at Church, or practised any kind of Mortification, is invalidated by herself. For 1. She attributes all the extraordinary Things that happened in the Convent to Sorcery and Magic: What Weakness! 2. She says that she never saw *La Cadiere* at Church, and that made her suspect that she was not in the highest Perfection: What Reasoning! Ought she not to have said, that it made her conclude without Hesitation that *La Cadiere* had no Piety, and was no better than a Hypocrite? 3. Did not she write to F. Girard on the 29th of June, that *La Cadiere* was in Agony; that nevertheless she forbore none of the Exercises of the Society; and that this was the Effect of those Graces wherewith our Lord favoured her. What a Contradiction to her Deposition! 4. How could the Lady *Aubert* see a Candidate for the Order, as *La Cadiere* was, neglect Prayers, perform no Acts of Mortification, without suspecting her Call, and without informing her Director and her Relations of it? None of which she did. What Negligence! 5. How comes she to be the only one of so numerous a Society that observed these Things? How happens it, that none of the other Nuns of the same

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Convent, and especially the Mistress of the Novices, whose particular Province it is to direct in such Things, should never take any Notice of them? 6. How comes it to pass, that, on the contrary, this same Mistress of the Novices, in the Memoirs which she sent to F. Girard, and which are inserted in the Proceedings, represents *La Cadere*, who, according to the Superiour, never prayed at all, *As another Seraph, who with the Raptures and Fervency of her Prayers, and with the Ejaculations which she threw out even with a loud Voice, ravished and inspired the whole Society.* For if it had not been so, would the Abbess have allowed *La Cadere* the Communion every Day? Would the whole Convent of St. Clare have expressed such an earnest Desire for her staying among them, and so much Fear of losing her? Their Desires and their Fears are strongly represented in the Memoirs just mentioned.

The last Deposition, which is that of *La Batarelle*, cannot amount to any degree of Proof. She has made herself famous by the Extravagance of her Conduct at *La Cadere's* Country-House; where she pretended to be possessed, or believed she was, and that F. Nicolas delivered her from the Devil by his Exorcisms. F. Girard has long known her Character, and the Weakness of her Head.

However, it is Fact, notwithstanding all that she advances in her Deposition, that she has been seen at Prayers in a great many Places, and particularly in the Chapel of the Third Order of Carmelites, where she and *La Cadere* roared out the Litanies and the Hymns,

and regularly sung the Vespers of the Blessed Virgin. Besides, she owns in her Deposition, that F. Girard always recommended to her vocal Prayer and the Exercise of good Works.

As to F. Girard's Letter of July 22, it contains nothing less than the Errors of Quietism. *God be praised*, says he, *I render a thousand Thanks to our Lord for the Continuance of his Mercies.* The Quietist returns no Thanks, makes no Ejaculations; that would be disturbing his Quiet; intellectually united to God, he never acts, but continues absolutely passive. *I want further Assurance**, adds he, *you shall not be the Victim.* This Expression is an Answer to La Cadriere's Letter to him of that very Day, wherein she tells him, that God had shewed her by the Pains she endured, that he did not call her to that Monastery, and that for Proof that such was his Pleasure, he would inflict new Torments upon her: the prudent Director mistrusted this Discourse; he suspected it might be the Effect of his Penitent's Inconstancy, and requires fresh Assurances that it was not. Now a Quietist troubles himself with no Scruples, is not to be moved out of his Indifference; and without thinking on what is past, present, or to come, calmly submits to every Event. *I will remember him* (the Father Guardian) *for it in my Prayers to God*, says F. Girard, *do not you on your Part forget my Patient, my Sister, and the other Persons whom I recommended to you.* Does a Quietist desire

* *J'ai besoin d'assurance.*

one to pray for another ? He never prays even for himself, he is not at all concerned for his own Salvation, much less for that of others ; he would then have some Interest to mind, but all is equal to him. In this Letter F. Girard on the contrary recommends himself, recommends the Sick, and all the other Persons for whom he had any Friendship, to the Prayers of his Penitent. *Always begin, says he, your Days of Abstinence with eating Maigre.* This wholesome Advice he gave in answer to what La Cadriere had signified to him, that her Stomach could by no means bear a maigre Diet, and that the Aversion she had to it came undoubtedly from God, who thereby intended to shew her that she was not called to that Monastery, the Rules of which obliged her to eat no Meat all the Year round ; but could such an Order as F. Girard here gives his Penitent come out of the Mouth of a Quietist ? Does a Quietist recommend Mortification ? Does he so much as own the Commands ? Not at all ; he believes himself freed from the heavy Yoke of the Law, and in his own Opinion has a Right to make use of all his Liberty ; to him every thing is good. *We shall see the holy Will of our Master,* says the Letter. Does one ever find such a scrupulous Care in a Quietist ? Does he ever think of consulting God ? Does he apply himself to enquire into, to know, or to execute his Will ? No, to be sure ; for that would be a reflex Act of the Mind, which is prohibited him, nay, impossible for him to perform, if he were arrived at Perfection.

But

But the poisonous Error, will *La Cadriere* and her Brothers say, does not lie in these Words, but in those already quoted from the same Letter, *viz. Forget yourself and be entirely passive.* How! can this Letter teach Quietism in one Part of it, and overthrow it in another? Is that possible? Is it not well known, on one hand, that a Quietist must not dissemble, especially in a private Letter? And on the other, is any body ignorant that his Principles are all of a piece, and that he must of necessity talk uniformly and consistently?

But how can a malicious Construction be put upon an Expression which implies nothing more than a Sacrifice of our own Will, in Submission to the sovereign Will of God, and in order to comply with it as far as it is known to us? Is not this the Sense of that divine Book, *The Imitation of Jesus Christ*, Book 3. Chap. 37. *My Son, deny thy self entirely, and I will be wholly thine. How many Times, and in how many Things must I renounce myself? At all Times, and in all Things; for I desire to see thee stripp'd of all. — I repeat it once more; deny thy self entirely, throw thy self into my Arms; give thy All for my All. — Let the only End of all thy Desires, all thy Prayers and Labours be to divest thy self of all Property, &c.* And the same Expression may be found in all Books of true Devotion.

(*La Cadriere*, in her Letters of July 21 and 22, expresses some Uncertainty concerning her Vocation to the Convent, uneasy Reflections on what passes about her, Difficulties about her Diet, a continual Repetition of what she suffers,

fers, and Fears still greater of what she might afterwards suffer. Upon which *F. Girard* answers, *Forget yourself*: Banish all Reflections about yourself, do not consider yourself; abandon yourself; renounce yourself; lose every Thought of yourself, if possible: *Be entirely passive*; let God alone to compleat his Work; do not hinder him; do not resist him; keep yourself in a Dependence upon his Grace, and in Subjection to his Spirit; be satisfied with what he does, what he desires, what he gives; refuse him nothing, but in every thing follow his good Pleasure as soon as it is revealed to you. Now, do not all the spiritual Fathers talk in this manner? and does the inspiring of such Sentiments infuse Heresy into the Penitent's Mind?

And in what Sense did even *La Cadriere's* Brothers take this Passage? Did they consider it as implying the Errors of Quietism, when in the Letter which they composed for their Sister, in answer to that of *July 22*, they made her say, *I bless the Lord for your great Courage in exhorting me more and more to Perseverance; be assured I will exactly fulfil your Orders*. Is not this as much as to say, that she would forget herself and comply with the Will of God, that she would do her utmost to be content with a maigre Diet, that she would make fresh Trial of her Vocation, and neglect none of the Advices given her? With what Impudence then can they now put an ill Construction upon Words which at that time they adopted, and consider'd as very wholesome Counsel? The Letter has not alter'd its Nature,

ture, and ought to mean no more now than it did before.

To all these Proofs of the Purity of F. Girard's Doctrine, let us add a few Reflections. For these twenty Years he has been a Preacher, a Director, a Confessor ; and have any Objections ever been made to his Doctrine ? He has spoke in the Pulpit and the Confessional to many thousands of People, for several Years together, during his Residence at *Aix* only : If among all that Multitude there be a single Soul that ever learn'd but a suspicious Lesson from him, let him declare it aloud and confound him.

And on the contrary, amongst all those who have laid open their Hearts and their Consciences to him, is there one who has not been edified by his Discourses, or moved by his Rebukes ? one who has not exercised good Works, Fasting, Mortification, and all the other Christian Virtues ? Nay, give us Leave to say it, one who has not alter'd his Morals and his Course of Life ? Such is the Assurance which is founded on the Testimony of a good Conscience. F. Girard is not afraid to appeal for an Answer even to *La Cadiere's* own Advocate ; and he charges him to declare before God, if during the Time that he was under his Direction, he ever perceived any thing in his Words, that did not favour of the Holiness of his Profession, a perfect Submission to all the Decisions of the Church, the Purity of the soundest Morals, and an exact Observance of the sacred Laws of the Gospel. What then ! did this Reverend Father first
embrace

embrace Quietism upon his coming to *Toulon*? or did he turn Fanatic and Libertine at the Age of fifty? No, no, those who are disposed to such a fatal Turn of Mind, begin much earlier to shew it, and do not stay 'till that Season of Life in which the Passions grow languid and dye.

'Tis therefore destroying Realities and substituting vain Phantoms in their Stead, to form such a heavy Charge merely upon the ambiguous Depositions of two or three silly Women, who having their Heads filled with extravagant Ideas, were directed in them rather by their own Fancy and Imagination, than by the Truth, to which alone they owed their Testimony. Besides, is not the World full of such Devotees, who having by their own Choice overburthened themselves with oral Prayers, so as to be quite oppressed with the Load, afterwards throw them out precipitantly, and think they have done a mighty thing when they have got through them all, no matter how, or who finding in themselves an Aversion to any spiritual Exercises, immediately come bawling in their Confessor's Ears that they are all undone, that they are incapable of Praying, that they are forsaken of God? Now, if *F. Girard* advised the former Sort to omit certain Prayers of mere Supererogation, that they might have a little spare Time for those of the Church, to learn to know themselves, to purify their Hearts and disengage them from the World and themselves, and to advance in the Love of God; did he herein do any more than observe a constant Maxim and Rule of Conduct prescribed by all the spiritual

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Fathers?

Fathers? And whatever may be pretended by the Author of the Memorial, who knows nothing at all of the Matter, is not such an Advice as far from Quietism as Light is from Darkneſs? As to the Devotees of the ſecond Sort, if any of *F. Girard's* Penitents have at certain Times found greater Difficulty than ordinary in applying themſelves to Prayer, ſeeing God does not communicate the Influences of his Spirit equally at all Times, and often tries even the moſt ſanctified Souls in this Manner, can the Blame of this, with any Juſtice, or ſo much as a Shadow of Probability, be laid upon the Father? eſpecially by thoſe who recollect, what muſt have been proved by the Proceedings, that he always argued with ſuch Perſons againſt their Averſion to this Duty, the Practice whereof he conſtantly recommended to them in a particular Manner.

Let us conclude then, that as the Accuſation of Sorcery is a ridiculous Whim which nobody will believe, ſo that of Quietism is a manifeſt Falſhood and a groſs Calumny; ſeeing it is contradicted by the Defendant's Writings, Diſcourſes, and his whole Conduct, and belied by the very Evidence adduced to prove it.

If *F. Girard* had been accuſed of nothing but Sorcery, if the Slanders with which they have endeavoured to blacken his Character, had only tended to make him paſs for a profound Adept in the Art of Magic; we may ſafely affirm, that how great ſoever the Crime may be in itſelf, he needed not have taken any Pains to vindicate himſelf either to this Court or to the Public: For this only Reason,
that

that few are inclined to believe a Man's Breath capable of working so many Miracles.

It was not therefore enough for those who had formed the Design of ruining *F. Girard*, to advance that he was a Sorcerer; unless they would run the Risk of being believed by no body: it was necessary to add to the Charge such Crimes as might proceed rather from human Weakness than the Wiles of the Devil, because those whom they wanted to persuade into a Belief of them, were Men themselves. By this Means they gained two important Points; they in some measure accounted for *F. Girard's* Sorcery; for one would not be a Sorcerer for nothing, and only to play Tricks without reaping any Advantage from them; and at the same time they saved the Honour of a Girl who was to maintain steadily, as indeed she does, that she always kept her Heart and her Mind perfectly chaste, even in the Midst of the greatest Liberties which she accuses her Confessor of having taken with her.

Now let us see if, notwithstanding the Advantage which *La Cadere* may draw to her Cause from the Corruption of Man's Heart, she will be more successful in proving the Crimes of Incest and Procurement of Abortion, than she has been in convicting us of Sorcery. In her Memorial she founds her first Proof of so heinous a Charge upon the Morals of the Jesuits in general, which, 'tis said, allows all and every Sin of Uncleaness. But those who know the Jesuits will dispense with our refuting this Point; and those who do not know them, if they are equitable and impar-

tial Judges, will perhaps be willing to know them, before they give Credit to the Author of the Memorial; and we flatter ourselves that a proper Inquiry will raise their Indignation at so base a Calumny. We shall therefore say no more of this, but go on to the other Proofs, which may be reduced to four.

1. *F. Girard's* keeping Company with his Penitent.

2. The Precaution he frequently used of locking himself up with her in her Chamber.

3. The criminal Liberties he took with her.

4. The passionate Letters he wrote to her.

We shall make particular Answers to each of these Proofs, or Presumptions, and we hope to do it in such a Manner as to give compleat Satisfaction. But first of all we beg Leave to demonstrate by a few Reflections the Falsity of this Accusation, and at the same time to shew the Impossibility of it, according to the Account given of it by *La Cadriere's* Advocate.

And indeed if there be nothing real in Sorcery, if *F. Girard's* breathing upon *La Cadriere* be only a chimerical Fancy, if he be not a Sorcerer, as has been demonstrated, the Consequence that must naturally follow is, that he is not Incestuous, because these two Crimes are united, and the one made to depend upon the other, so that they cannot be separated, and that the Non-existence of the one necessarily infers the Non-existence of the other.

For seeing, as *La Cadriere* pretends, she constantly maintained the most perfect Innocence and Purity, the least criminal Idea could not have
been

been presented to her, but she would instantly have been shocked; and consequently she would infallibly have forsaken a Confessor, who should have attempted more than once to satisfy his infamous Desires; unless, as she accounts for it, he had taken Advantage of those Moments, when an entire Loss of all her Senses, rendered her incapable of knowing what Liberties he used with her.

This is *La Cadere's* Account of the Matter; and this she insists upon in her Memorial. Set aside Sorcery, set aside the Breathing upon her, set aside this Privation of Sense, restore her to her natural State, and it is not possible to conceive how a Girl that talked of nothing but God, wrote of nothing but God, was almost always in Extasies and Raptures with God, who in her Memoir of *Lent*, in all her Letters, appeared ready to sacrifice herself a thousand Times rather than offend God; it is not possible to conceive how she should coolly and deliberately, in the full Exercise of her Reason and Senses, wittingly and willingly abandon herself to such an abominable Act with a Priest, a Regular Priest, and her Confessor too: No, it cannot be; she never could be debauched, but when she was not herself.

We will grant it for once: But what is the Consequence of this Supposition? Why, that *F. Girard* must necessarily be a Magician; without that, *La Cadere's* Story falls to Pieces, and cannot be supported.

But we have proved, in a manner which seems unanswerable, that *F. Girard* never practised Sorcery; that his pretended breathing upon

upon her is an idle Whim ; her Possession a Chimera : we must therefore conclude that the accusing him of this Crime is the blackest of all Calumnies, not only because the Crime could not be committed without Sorcery, but also because *La Cadiere* being once convicted of having falsely charged F. *Girard* with so great an Impiety as Magic, there can be no Calumny of which she is not capable, nor any Crime which she may not impute to him ; and consequently, that she ought neither to be heard nor believed in any thing that relates to her Confessor.

But let us for a moment realize this Phantom of Sorcery, and let us suppose that by Means of some very occult Quality, the Father's breathing upon *La Cadiere* actually did put her out of her Senses, and deprive her of all Knowledge. Upon this chimerical Supposition we ask her, Whether or no when she came to herself out of this Diabolical sort of Extasy, she called to mind what had passed in it ? If she did, how could she continue such an unclean Commerce, and yet keep her Innocence unspotted, as she pretends ? And if she did not, how came she afterwards to the Knowledge of it ? Did she owe it to F. *Nicolas's* Exorcism ? But 'tis certain Fact, and acknowledged by herself, that she made a general and a particular Confession to F. *Nicolas* of all the Circumstances of her deplorable Condition, before ever he exorcised her, and consequently that it was not the Virtue of the Exorcism that brought them to her Mind ; besides that an Exorcism cannot make one remember what he never knew.

And

And yet, if you will listen to *La Cadriere's* Declaration before the Great Vicar of *Toulon*, a Piece stuffed with base and obscene Scandal, she will give you a frightful Detail of a thousand Circumstances that attended *F. Girard's* Guilt; and yet, she says she was not herself; whence we may conclude that she could not remember them, and consequently that there is just as much Truth in her Charge of Incest as in that of Sorcery, and that they are both meer Inventions of Malice and the basest Calumny.

Can one desire a more decisive and convincing Proof of this, than that which *La Cadriere* herself has furnished in the Declaration which we just now mentioned, and which has been made public, tho' she durst not insert it in her Memorial, because of the Absurdities and Contradictions which it contains? Let us examine in what Manner she there speaks of the Crime in question. We beg Pardon for entering into such an Enquiry; we would gladly have avoided it, but Necessity forces us to quote some Passages of that infamous Piece. *La Cadriere* then assures us, that *her Confessor* ordered her to get upon the Bed, saying, that she did not deserve such a Bed, but the Scaffold she had seen at *Aix*, where she had been not long before, and that after a great deal of Preparation he then consummated his Passion, which gave her the most piercing Pains, having never known till then how such Things were done.

Now here we have a Date assigned by *La Cadriere* herself, which destroys every thing she advances, either in this Part of her Declaration, or afterwards. For it is proved by the
Letter

Letter which she sent F. Girard from *Aix*, and which will be subjoined to this Memorial, that she was in that City *May 19. 1730.* and she returned from it the 23d. But as she never was at *Aix* but that once, it could be only after her Return from that Journey that F. Girard first debauched her, seeing till that Time she never knew in what Manner such Things were done. And yet she goes on to say in the same Memorial, that after this Action she had Reason to suspect herself with Child, and that F. Girard, who was equally uneasy at such a Suspicion, brought her for eight Days successively a reddish Potion, which made her afterwards miscarry. Now the Falstiy of all these Particulars is immediately discovered by reflecting, that between her Return from *Aix* on *May 23.* and the Day she enter'd the Monastery of St. Clare at *Ollioules* on *June 6.* thereafter, there interven'd no more than ten Days, in which small Space there could neither be any Reason to suspect her Pregnancy, nor Time to procure Abortion, nor for any one of the Facts which she has crouded into it to fix Guilt upon F. Girard. This single Reflexion with which *La Cadiere* herself has furnished us, unwillingly and undesignedly to be sure, might suffice, one would think, at once to discover and defeat the Malice and Imposture of the heavy Charge with which F. Girard is attack'd.

However, let us add to all these convincing Proofs some Reflexions which naturally arise in one's Mind, and which we are persuaded all Persons of good Sense have already made for themselves. Either F. Girard is an old Libertine, and then how is it possible to conceive that

that he should for so many Years have imposed upon the World, and passed constantly for a Regular of an unblameable Character as to Morals? His several Employments have obliged him to converse with an infinite Number of People of both Sexes, all Ages, and all Conditions; and have we not Reason to affirm, that he always edified them? If Hypocrisy or Vice had lain concealed within, some slight Symptoms at least would now and then have certainly broke out, and, spite of all the Caution he could use, his Foible would never have escaped the Notice of all those great Numbers to whose Eyes his Office held him continually exposed. And yet, did ever any one even form the least Suspicion of him? And now that he is in a manner given up to publick Infamy, can it be said that a single Objection has been made to his former Conduct?

He must therefore have turned Villain and Rake of a sudden, and blinded by his Passion, have abandoned himself without any Discretion or Reserve to every thing that might advance his Designs. But if he intended to make a Conquest of *La Cadere*, why did not he follow the common Methods, which we unhappily find succeed so well in the World? Why, because he is a Sorcerer, says *F. Nicolas*, and because the Disagreeableness of his Person would infallibly have made the Attempt miscarry: It therefore required some extraordinary Art to get over such an Obstacle; and accordingly we find the first Step *F. Girard* took was to breathe brutishly upon his Penitent, thereby to entangle her in the same Snares of

Love in which he himself was caught ; for before this enchanting breathing on her, as *La Cadiere* owns, *F. Girard* had never spoken to her of his Passion, nor gone so much as once to her House.

Well ; But what is the Sequel ? What followed so new, so odd a way of breaking one's Mind ? Why, to be sure, being transported with Love for his new Conquest, he omits nothing to please her, and give her the strongest Proofs of his Passion : No, not at all ; *F. Girard* is a Sorcerer, consider that ; he loves and makes love in a different Way from other Men ; he gives his Mistress to the Devil, who first of all beats her black and blue, and torments her with horrible Pains and intolerable Anguish, and then, still by virtue of his Magical Art, makes her pass forty whole Days without any Nourishment but Water : But that is not all yet, he crucifies her, and covers her with frightful Sores, enough to disgust the fondest of all other Lovers ; or rather, enough to extinguish the fiercest, lewdest Flames, by the very Idea of that awful Mystery which they represented. To say the Truth, Posterity will never be able to conceive how such a Fairy Tale could gain any Credit in so wise an Age as this ; and their Surprise would be irrecoverable, if they were not informed at the same time to what a Pitch some People now a-days carry their Prejudices against the *Jesuits*.

We should never have done, if we would allow ourselves to be carried away by all the Reflexions that flow in Streams from this ridiculous Story. It is Time for us to make a parti-

particular Reply to the Proofs adduced for fixing the Charge of spiritual Incest upon F. Girard.

A Refutation of the first Proof, drawn from his frequent Visits.

WITH what an odious Comparison has *La Cadie're's* Advocate thought fit to introduce this Proof? He will have it, that the Visits of a Confessor are of the same Nature with the Assiduities of a Man of the World, who frequents the Company of a young Woman whom he has no lawful Call to see, and who is afterwards accused of debauching her, not only by the Fruits of his Crime, but also on account of those very Assiduities. Who is there that does not at first sight perceive the Difference between such an one's Conduct and F. Girard's? The former can have no other View, but the gratifying of an irregular Passion; whereas the latter finds very proper and just Motives in his Charity and Zeal; the one is almost always suspicious; but the other ought never to be suspected; unless the Malice of the Heart of Man will stamp Virtue with all the Characters of Vice.

If it were allowed to invert the Nature of Things and our Notions of them in this Manner, nothing would be easier than to frame an Accusation. Did the Author of the Memorial ever entertain any such Suspicion of F. Girard, during the four Months that he attended regularly at his House, to assist his first Wife in the tedious Illness of which she died? Why then

does he now so highly censure an Action, which in his own Case he thought so innocent, nay, so generous, but because Prejudice has razed out of his Mind all the Ideas of Justice and Charity?

Indeed, if Visits of this Nature were to be condemned, into what terrible Disorder would not Families be thrown? The Sick, the Ailing, and such as are unable to stir abroad, must perish without any Help for their Souls; no Confessor would venture to assist them in their dying Moments, for fear of exposing himself to Censure; unless some charitable Soul should by an Effort of Virtue run the risque of undoing himself to save them. Strange! that F. Girard should suffer Reproach and Blame, only because he discharged the Duty of his Office with Zeal, and practised Works of Charity!

The Father protests, and we doubt not it results from the Proceedings, that he never saw his Penitent but in her Mother's House; that during the first twenty Months of his Direction, he never set his Foot within her Doors; that he did not begin to visit her till she fell ill; and that even then he did not go but upon the earnest Intreaties of her Relations, always in broad Day-light, and accompanied either by a Jesuit, or her own Brother the Ecclesiastic, whom he sometimes carried with him, because the Society at Toulon is so thin, that he could not always find a Brother-Jesuit at leisure. Now, we would ask any reasonable Creature, if such regular Visits can be maliciously interpreted?

F. Girard's Journeys to Ollioules during the three Months that La Cadere staid there,
which

which they have affected to represent as so very frequent, but which we hope the Proceedings, more true and more simple than their Declamations, will reduce to their just Number, were undertaken with the same View that he had in his Visits to her when at Home ; they were the Effects of pure Zeal and Charity. To be convinced of this, we need only recollect the Part which *La Cadiere* acted in the Convent, the pretended Miracles which she wrought there, together with the Uncertainty of her Call to it, and her Impatience to get out of it, and we shall see that her Confessor's Presence was absolutely necessary ; whether to discharge the Duty of his Office, or to satisfy himself about the Sanctity and Miracles of his Penitent, or lastly, to deliver her from that continued Irresolution under which she laboured, and exhort her to Perseverance.

A Refutation of the second Proof, founded on his locking himself up in her Chamber.

IF F. Girard did sometimes lock himself up in *La Cadiere's* Chamber, ought it from thence to be concluded, at once and without any Restriction, that he there abandoned himself to that Passion of which he is accused? Would it not be more reasonable, and even more Christian, to believe him at worst guilty of a Piece of Imprudence only? Yet if we will but reflect on the Circumstances of those Occasions, upon which he lock'd himself up with his Penitent, we shall be forced to own, that what is now censured as highly imprudent
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in his Conduct, could not then give the least room for Suspicion, much less really have any dangerous Consequences; and that he was under a kind of Necessity to act in that Manner. For this Purpose it is requisite to suppose ourselves in his Circumstances, and to enter a little into the Characters of those concerned.

We know well enough that we are going to speak a Dialect, with which the Men of this World are but little acquainted; but we do it, not so much to justify *F. Girard's* excessive Credulity, as that we may with the utmost Veracity describe Things just as they passed, and in the same Light in which *F. Girard* saw them; and therefore we shall make use of his own Words; he himself shall relate to us the Manner of his own Conduct, and by what Artifices he was made a Tool to his Penitent, seeing no body can inform us so well as himself.

First then, Imagine to yourself a cunning artful Girl, concealing her real Character under such an Air of Simplicity and Ingenuity, as imposed not only upon *F. Girard*, but universally upon all who came near her, whether Devotees or Worldlings, Regulars or Seculars, People of the brightest Reputation and of all Ranks and Conditions: Form to yourself, on the other hand, the Idea of a Confessor carefully directing his Steps towards God, and judging of other Peoples Hearts by his own, who having attentively observed his Penitent's Conduct for two Years together, never perceived any thing in her but what was very commendable, found her upon all Occasions tractable, humble, retired, a Lover of Prayer, fond of Confession,

feſſion, and ſubmiſſive to Penance : This Girl having acquainted her Confefſor for ſome time, with her receiving abundance of internal Graces, of which ſhe ſeems to make a very good Uſe, all of a ſudden declares to him, that in a violent Tranſport of Divine Love, her Breſt being too much dilated, her two firſt Ribs were raiſed full three Inches above the reſt, as it happened to *St. Philip de Neri* : Some Doubts immediately riſe in his Mind ; but at laſt reflecting on the Girl's Conduct, which had always been perfectly regular and holy, he cannot ſuffer himſelf to think ſhe ſhould be ſo far left of God as to attempt impoſing on her Confefſor in a Matter of ſuch Importance. Still he doubts, and ſtill he condemns his Suſpicions as very raſh and injurious ; beſides, there is nothing impoſſible with God ; ſuch Favours are recorded to have been granted to other Saints, whoſe Lives were never ſuſpected of Forgery ; he therefore ſuſpends his Judgment, and contents himſelf with recommending Silence on the Head, and exhorting her to improve all the Gifts of God, without valuing herſelf too much upon them.

Upon *Good-Friday* her Face is ſeen beſmear-
ed with Blood, and ſhe is found in a kind of Extaſy, which holds her, 'tis ſaid, a conſiderable Time ; ſhe afterwards declares to her Confefſor, that ſhe had received viſible Prints of our Saviour's ſacred Wounds, and of his Crown of Thorns ; what ſhe aſſerts is not an idle Fancy of the Brain, but real Fact which ſhe offers to prove. Some time after ſhe pretends that upon waking out of her Trance, ſhe found a Croſs in her Bed miraculoſly ſent her
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from Heaven, and is ready to produce it : In a few Days more she observes, that two of her Caps are stained in a wonderful manner with the Blood which run from the Crown on her Head : At last she gives out that on the 8th of *May* she would appear suspended in the Air. In this gradual Progression of wonderful Events, artfully disposed at proper Distances, one always paved the Way for another, and Care was taken to relate every thing with all imaginable Humility, Confusion, and Reluctance. Ye prudent Confessors ! Ye experienced Directors ! Say, what would you have done, in *F. Girard's* Place, on such an Occasion ? A Man of the World is soon determined, and answers without Difficulty ; you ought, says he, to have quitted *La Cadriere*, and sent her packing for a Cheat ; or else have treated her as a Visionary, and stopp'd her Mouth for ever : But a Minister of the Gospel acts with more Deliberation, he precipitates nothing, he suspends his Judgment, he begs of Heaven the Light he needs, he consults, he reasons. The Arm of the Lord, says he, is not shortened, and he can now, as well as in former times, communicate to the Faithful the same Favours which he has granted to other Saints. I see nothing here but what I find Instances of in the History of the Church ; as to God's Part then, without any doubt, all this may indeed be ; but what is the young Woman's Character ? If I may judge of her Virtue, by what I know of it, she is not, absolutely speaking, unworthy of the extraordinary Favours which she says she has received ; such Favours ought, doubtless, to be very rare ; but in short
 God

God is the Disposer, and may impart them to whom he pleases. Since *La Cadriere* entrusted me with her Soul and the Secrets of her Conscience, I have never observed her endeavouring to deceive me even in the most indifferent Things; can I now believe her capable of imposing upon me by a Trick, an Imposture, and an Abuse of whatever is most sacred and holy in Christianity? What must I then resolve upon? Shall I send her about her Business? That would indeed be a convenient Way to get rid of this Perplexity; but would it not be shunning of Trouble, failing in my Duty to God who has entrusted me with this Soul, and tempting her to neglect the great Designs which he may have upon her? Shall I look upon her as a Mad-woman that ought to be taken Care of, and put under a Regimen? But what she now relates is something more than Visions or Revelations; these are real Things, of which my own Eyes can inform me, and upon which she requires me to form my Judgment of the rest: Shall I make no Account of what she tells me? and shall I let it drop as an indifferent Matter? But if she be in an Error, shall I let her quietly continue in it? and if she be not, shall I fall into one myself by despising the Gifts of God? It is no less glorious and advantageous to Religion to be able to produce full Proof of any thing truly miraculous, than it is important and necessary to discover the Imposture and Fraud of a false Miracle.

Piety and Charity incline to believe all, says *St. Paul*; but, as he adds, Reason and good Sense require us to prove all, and satisfy ourselves as much as possible.

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These Reflections determined F. Girard to examine Things himself: There are particular Cases in which one is obliged to act contrary to general Rules, and even Prudence itself sometimes draws People into imprudent Actions. The Father, after having long deliberated, and long deferred the Matter, though very much importuned by *La Cadiere*, in the Name of God himself, as she said, at last consented to see her Wounds; and as the Nature of such an Action required that he should be upon his Guard against a Surprize, and as the Intentions of both were perfectly pure and chaste, for fear lest any Relation or Friend of hers should, by entering the Chamber hastily, happen to discover what he was so anxious to conceal, he at last consented that *La Cadiere* should shut the Door for a few Moments while he inspected her Wounds; the Door was also push'd to in the same manner for a very short Space, sometimes by *La Cadiere*, sometimes by F. Girard, five or six other several Times, when they had Occasion for Privacy, either in shewing or putting up Crosses and Caps, or for some other Reasons much of the same Nature.

This is a sincere Account of F. Girard's Conduct, and of the Motives that induced him to it. The Candour and honest Frankness of Heart wherewith he has owned Facts that are by no means favourable to his Innocence, though they could not be proved upon him, ought to convince the World how well he deserves Credit, and that all the other Facts which he disowns are utterly false. Let therefore the Authór of the Memorial and all the
Cadiere

Cadieres urge as long and as loud as they please, that *F. Girard* for seven or eight Months together passed almost every Afternoon locked up with *La Cadriere*; let them quote all the Laws and all the Canons against him; let them cry to Heaven and Earth for Vengeance; *F. Girard* will join with them in imprecating it upon himself, if he be really guilty of what they lay to his Charge. But let them take heed what they advance: If they speak Truth, what a strange Idea do they give us of the Virtue of a young Woman, who is not in the least alarmed at such continued private Interviews, the natural Consequences whereof even in their own Opinions, are so horrible! What are we to think of a Mother, of a Regular Priest, of a Deacon of the Church, of a married Man, who not only allow such private Interviews to be frequently repeated, without making the least objection to them, but even procure them, and applaud them? Will not the World justly conclude that *La Cadriere* was no better than a loose Woman, and prostituted by her own Family? Ye infernal Spirits, rise from the Black Deep, come and assist the distressed *Cadieres*, who have no Hope left but in you! But 'tis already too late; to save the *Cadieres*, you ought at first to have inspired them to say, that *F. Girard* had bewitched them all; but 'tis past, and they are undone.

Let us finish this Article with refuting the Evidence of a certain Pensioner of *St. Clare's* at *Ollioules*; whom the Memorial introduces as affirming, that *F. Girard* continued shut up in *La Cadriere's* Chamber, the Day that he was

in the Convent, from nine in the Morning till four in the Afternoon. To answer this, we need no more but the Depositions of the Abbess and some other Nuns of that Monastery, who will not be suspected of favouring *F. Girard*; and they, even in *La Cadere's* Memorial, say that the Door continued open all the Afternoon; we hope besides, it will be proved by the Proceedings that the Door was never fastened at all, or at most, but a very little while; for that *F. Girard* cannot positively remember: But he loudly declares he never touch'd the Door, and that if it was fasten'd for a few Moments, it must have been fasten'd on the Outside.

A Refutation of the third Proof, grounded on the criminal Liberties which it is pretended he took with her.

THEY pretend to found their Proof of these criminal Liberties, both upon *F. Girard's* Confession, and the Depositions of two or three Maid-servants. But before we enter into a particular Refutation of what they advance upon these two Heads, let us endeavour to shew the Falsity of this Accusation by a few Reflections.

The first we shall make is this; *La Cadere* does not pretend to have been so entirely out of her Senses, from the Time *F. Girard* breathed upon her till *F. Nicolas* exorcised her, which comprehends more than a whole Year, but that she had from Time to Time Intervals of Reason and Liberty; she positively affirms it

in her Declaration before the Great Vicar ; and if she did not own it, do not we know that during all that Time she conversed, reasoned, worked, applied herself to several Things, and transacted her Affairs with the full Use of her Reason and Liberty ? However, we will allow that she had the Use of neither the Day that F. *Girard* debauched her after her Return from *Aix*, and even, if you please, upon other Occasions like that ; yet she cannot deny but that she enjoyed her Reason and acted voluntarily at the Time of those Embraces and Kisses, of which she accuses the Father ; for the Witnesses whom she herself produces say, that they embraced and kissed one another mutually, which must be understood of Consent on both Sides. Now, it is not possible to conceive how a young Woman of Sense, as she is said to be, should arrive at the Age of one and twenty, without knowing that it is not fit to allow such Freedoms, I do not say to a Priest and a Regular, but even to a Man of the World ; 'tis one of the first Lessons that Mothers teach their little Daughters : Besides, is such Ignorance consistent with the Exhortations and Sermons which she daily heard, with the Books of Devotion and Piety which she so constantly read ? She must therefore have looked upon F. *Girard* as an impious Profligate ; yet it is proved by all her Letters and by the Memoir of *Lent*, that she considered him even to the last as a Man of God, as one of the Elect, as the Person, in short, who was to conduct her to Heaven.

'Tis true, say they ; but still she had her Doubts, which the Opinion of her Director's
Virtue

Virtue wherewith she was prepossessed would not suffer her to entertain ; from whence we conclude, that she had some little Knowledge of the Affair in question, and was in her Senses when her Confessor took those Liberties with her. Now who hindered her from getting her Doubts resolved ? Had she no other Confessors, no other Persons of Understanding to consult ? Or had she Occasion for any ? Was it not sufficient to clear all her Doubts upon the Matter, that she attended the Catechizings and the Homilies, where she frequently heard the Commandments of God explain'd ?

The second Reflection is, if *F. Girard* be guilty of the Crime which *La Cadiere* charges him with, how comes it that there appears not the least Vestige, the least Hint of it in their Letters to each other ? In private Letters the Heart is usually open, and discloses its secret Passion ; but as to these, 'tis in vain to wrest and torture them, they will always breathe an Air of Piety which they cannot be deprived of by the utmost Efforts. Whence came it that *La Cadiere* would be incessantly praising her Confessor to her Companions, as it should appear by the Proceedings, for his great Modesty and Discretion ? Does not this single Passage shew that she was not quite so innocent as she would make us believe ?

The third Reflection : In short, if *F. Girard* had been so passionately fond of his Penitent as is pretended, would he have been so very earnest, would he have employed so much Persuasion to engage her to go into a Convent ? Would he have opposed her leaving of it so warmly, as even to break off all Correspondence

dence with her as soon as she had executed her Design? Does the Passion he is accused of usually act in such a Manner? We hope that People of the World will readily own the Force of so simple, so natural a Reflection.

We come now to a particular Examination of this second Proof. What is there so criminal in what *F. Girard* has owned? He grants that to satisfy himself about the Truth of what *La Cadere* told him, he had three or four Times in the Space of five Months just seen her Stigmas, and that with all the Caution and Modesty that could be desired. And what did he see after all? why, Sores. Can any one really believe that such Objects should be meet Fuel for a lewd Flame? But, say they, Things were not done with that Modesty as *F. Girard* pretends! Who tells them so? Where are the Witnesses? *La Cadere* is the only Evidence; but is she to be believed? Did not she retract it? and can her Testimony be of any Weight after that?

F. Girard could not have been convicted of these Facts, because they passed in private and without Witnesses; and therefore his acknowledging them, though he could not be ignorant of the Consequence of such a Step, is a very plain Proof of his Innocence. A Man, whose Conscience reproached him with committing a base and shameful Action under Pretence of examining these Wounds, would not have made such a Confession, and with Reason; but for him, conscious of the Innocence and Purity of the Motives which acted him, and of the Necessity which obliged him to behave as he did, he does not blush to own his Conduct;
or

or if he is now ashamed of it, 'tis only because of the impious and sacrilegious Artifices which have been employed to deceive him.

He farther owns, that his Penitent having assured him, that two of her Ribs were raised about three Fingers-breadth by the Vehemence of her Love of God, and having importuned him to convince himself, he once passed his Finger very slightly over the Handkerchief which she had about her Neck, without having the Curiosity to see them. People may sneer as much as they please at *F. Girard's* Credulity, but it follows from this Confession, that he did not invent this Miracle that he might afterwards have occasion to handle both her Sides; 'twas *La Cadiere* herself that forged it, 'twas she that deceived her Confessor, that seduced him, and to compleat her Malice now imputes to him as a Crime what she herself made him do, or rather what he never did: For with what Front dare she in her Memorial talk of indecent Dress, naked Breasts, fine transparent Linnen, and pretend to be a Girl of the World that followed even the loosest Fashions; whilst every body knows that nothing could come up to the Modesty of her Habit, of her Conversation, and of her Behaviour; and if she appeared in the Eye of Mankind to be governed by any reigning Passion, it certainly was not Vanity, nor an Affectation of Finery, but a most immoderate Desire of being thought a Saint.

What Credit can be given to a Person of the Character which *La Cadiere* now assumes? Especially when she attacks a venerable Regular,

lar, whose Reputation has till now been so clear and unblameable.

'Tis certain that if there were no other Evidence against F. Girard but *La Cadere*, her Testimony alone would make but a slight Impression : But seeing it is strengthened and confirmed by other Witnesses, who depose, if not the very Facts which *La Cadere* imputes to F. Girard, at least other Facts which render those advanced by her probable, one cannot help yielding, say they, to such united Force. Let us see who these Witnesses are, and what Credit they deserve.

The Deposition of Marian Materonne, and of Lucretia Materonne her Sister, both Servants in the Monastery of St. Clare at Ollioules.

THOSE who are ever so little acquainted with the Merits of this Cause, will easily perceive that *La Cadere* would never have engaged in it, had she not been assured that certain Evidences would, by swearing to some Facts in Concert with her, confirm the Proof of those criminal Liberties with which she intended to charge her Confessor. But unluckily for her, she could find none but three poor Maids, that would sacrifice their Consciences and the Truth to gratify her Resentment, and theirs who were the Contrivers and Directors of the Plot. Such are the Evidences *Marian Materonne*, and her Sister *Lucretia*, Servants in the Convent of St. Clare at Ollioules, and *Clara Berarde*, *La Cadere*'s own Maid, which

last deposed concerning the Affair of Abortion.

On the Depositions of these three, properly speaking, lies the whole Stress of the Indictment laid against *F. Girard*. Virtue so clear, so conspicuous as his, none would attempt to sully but venal mercenary Souls, and such as these. But that good Providence which guards the Innocent, hath been pleased to order it so, that these three Witnesses should be convicted of giving false Evidence, and that in a Manner not to be answered, as we shall immediately demonstrate.

La Cadere had already suborned *Marian Materonne*, when she and her Accomplices formed the Design of ruining *F. Girard*: and that Design they begun to put in Execution the Day that *La Cadere* acted the public Farce of her pretended Possession at *Toulon*, wherein she accused *F. Girard* of the most heinous Crimes.

We cannot give a better Proof of the horrid Plot which *La Cadere* had laid against *F. Girard*, than the Letter written and signed with her own Hand, and dated some Days before she thought fit to act the abovesaid Farce; for she thereby allows *F. Nicolas* the *Carmelite* to reveal her Confession, even before the Judges. This considered, the following Reflexions will be sufficient to convict this Maid of having given false Evidence; her's being, in Truth, the only one that even seems to accuse *F. Girard*, and without which all that the other Witnesses say would signify so little as not to merit the least Attention.

1. This Maid says, that having left F. Girard at the Grate of the Choir, *La Cadiere* being within-side of it, the Father in *La Cadiere's* Presence bid her go to his Lodging; that thereupon she retired, but however staid within by the Church Door, from whence she saw them embrace one another. Now *La Cadiere* speaking of this very Fact, says, that when F. Girard offered to embrace her at the Grate of the Choir, he assured her he had shut the Church Door. How can this Deposition be reconciled with *La Cadiere's* Declaration? For either F. Girard quitted the Grate of the Choir, at which the Maid had just left him, to go and shut the Church Door, and then he would certainly have spied her; or else he did not stir from the Grate of the Choir; and if so, how can *La Cadiere* assert that F. Girard assured her he had shut the Church Door?

2. The same Maid says, that she went softly up into the Parlor, where F. Girard was with his Penitent, and suddenly push'd the Door open. We would ask her, how came she to entertain any Suspicion of them? seeing at that very Time and long after she always look'd upon *La Cadiere* as a Saint.

3. She pretends, you see, that she suddenly push'd the Door open, and it should appear by the Proceedings that she deposed so. Now when F. Girard was confronted with her, he could not help taking Notice of this Circumstance, because it is certain that the Door could not be opened on the Outside, but only on the Inside by means of a Cord; which sort of Door is used in the Parlors of all Nunneries. This shews the Reason why *La Cadiere's* Ad-

vocate left out of his Memorial these Words, *suddenly push'd the Door open*; and this Omision is a Proof of what we have here advanced, that the Door could not be opened on the Outside, tho' the Maid affirms very positively that she push'd it open.

4. If she pretends that she opened it by pushing and heaving against it, in that Case *F. Girard* would have had Time to retire, and she would not have seen what she affirms she saw: Nor can she say that the Door was half open, or upon the jar, for she positively says that she opened it.

5. What does this same Maid do, upon catching *F. Girard* and *La Cadriere* embracing one another, notwithstanding the Noise she made at the Door? Why, she comes up to the Father, and very coolly asks him, at what Hour, and with what coloured Ornaments he would please to say Mass. Was ever any thing so horrible? Ought not this alone, if it were true, render the Maid utterly unworthy of any Credit? seeing she looks upon the grossest Crimes as indifferent Things, nay, if we dare say so, as a fit Preparation for the holy Sacrifice of the Mass.

6. She saw them, she says, embracing and kissing each other: But how? Why, through the opening in the Parlor Grate. Now it may appear by the Proceedings and by Inspection of the Place, that the Window of that Grate is but eight Inches and a few Lines square, and that one cannot without a great deal of Difficulty put so much as one's Head thro' it, nor having got it thro' hold it up: how then

is it possible that they should embrace one another, as this Maid affirms?

7. This same Maid must have very little Honour or Religion, seeing she neglected informing her Superiour, or the Observantin Father Confessor of the Convent, or at least some one of the Nuns, that so a Remedy might have been applied to such Disorders: And for Proof that she never spoke a Word of it to any Creature, not even in Jest to her Companions, which was a very difficult Task for a Woman, if there were any Truth in what she says, *La Cadiere* never lost her Reputation of Sanctity till she was exorcised by the *Carmelite* about two Months after.

8. Besides the continual Visits made by *La Cadiere* and her Brothers to the Nuns at *Ollioules*, who have since deposed in their Favour, it should be proved by the Proceedings, that *F. Cadiere* discoursed this very Maid there for two Hours together, the Evening but one before his Sister made her Declaration, and that her Brother the Ecclesiastic went to *Ollioules* to fetch her, and brought her to his own House, from which she went to make her Deposition before the Bishop's Court at *Toulon*.

9. This Maid says, that on *St. Clare's Eve*, the only Time that ever *F. Girard*, having that Day preached a Sermon to the Nuns, dined in the Parlor by the Abbess's Invitation; she says, *she saw the Father hold La Cadiere's Hand with one of his, and eat with the other*: And yet it is proved by the Letters of *Aug. 15*, that he returned from *Ollioules* in great Anger with his Penitent, because she either could not, or would not give him the Memoir of Lent.

10. Lastly,

10. Lastly, It should appear by the Proceedings that the *Cadiere*s promised this Maid a Pension. Now, can it be denied but that all these Objections taken together make up one of the strongest Proofs against the Testimony of *Marian Materonne*, Servant in the Convent at *Ollioules*, and at the same time throw a Suspicion upon the Depositions of the other Witnesses, which are brought against *F. Girard*. For if it be proved that this Maid has deposed contrary to Truth, what must we think of the Evidence of her Sister *Lucretia Materonne*? But this will appear still stronger from the Discussion we shall now enter into.

The second Witness opposed to us is *Marian Materonne*'s own Sister, also a Servant of *St. Clare's* at *Ollioules*. And who does not immediately see the Collusion between them? But let us examine her Deposition as related in *La Cadiere's* Memorial. She swears, *That the Day the F. Rector came into the Convent on occasion of La Cadiere's Transfiguration, when he went out again, he desired the Abbess's Leave to speak a Word in private to the said Cadiere, and then she saw them embrace and kiss one another.*

The real Matter of Fact is this. *F. Girard* went into the Convent once, and but once, to confess his Penitent, and to see the last Scene, if it may be so called, of her Transfiguration; he came away in the Evening, and was accompanied to the Gate of the Convent by the Confessor of the House, by the Mother Abbess, and the principal Nuns: before he came out *La Cadiere* desired to speak a Word to him in private, and having taken him aside, she talked with him a short Space;
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the Place was dark, F. Girard, as every body knows, is entirely deaf of one Ear, and can hear Confession only with the Left; which made him put his Head very near *La Cadiere's* and listen to what she said, probably leaning forwards that he might hear the better. Where was *Lucretia Materonne* at that time? Why, behind a Glass Window, thro' which she pretends she saw F. Girard kiss his Penitent. Let us hear the Deposition of the Lay-Sister *Du Prat*, who was with her, in relation to this Fact: we are obliged for it to *La Cadiere's* Memorial; there she says, *That the Day the F. Rector came into the Convent on occasion of La Cadiere's Transfiguration, when he went away in the Evening, she saw the said Cadiere, who waited on him out, put her Arms round his Waist: One cannot well tell in what Attitude she saw, or thought she saw La Cadiere: And that somebody having said, Look, they are kissing, she looked, and through a Glass Window saw them laying their Heads together, and talking Face to Face very close, but did not see them kiss; she who told her that she saw them kissing was Lucretia Materonne the Maid.* Grant that no Alterations have been made in the Depositions of these two Maid-servants, as we are persuaded they have changed and mutilated a great many of those quoted in the Memorial; if we only keep to what is there adduced, who is it that affirms she saw them kissing? Even *Lucretia*, the Sister of *Marian Materonne* already convicted of bearing false Witness? Who endeavours to make Sister *Du Prat* believe it? The same *Lucretia*, who says she saw them embrace and kiss each other, while Sister *Du*
Prat,

Prat, looking thro' a Glass Window, and in the Dark too, has the Honesty to own, that she thought she saw, or really saw, if you will, *La Cadiere* put her Arms round *F. Girard's* Waist. Did one ever see two Sisters concert a Lye better? And does not this very plainly prove what we advanced before? *viz.* That we ought not to be surprized if in order to accomplish the Design they had formed of ruining *F. Girard*, they took care to secure the false Evidence of these two Maids.

The other Deposition adduced in the Memorial is that of the Lady *Guerin*, a Nun; and what does she swear to prove the Incest of which *F. Girard* is accused? Why, she swears, *that the Father being without-side the Grate of the Choir and La Cadiere within, she saw them touch one another's Hands.* Is it really possible one should propose any thing so childish, or of so little Consequence, in Proof of so heinous a Crime as that in question? But if the Lady *Guerin's* Evidence be weakened by other Circumstances, to what will this Proof be reduced to, faint as it is already? It is certain that a Witness who advances in Evidence a Fact absolutely impossible, deserves no Credit, and ought to be rejected. Now, this is the Lady *Guerin's* Case; for it should appear by the Proceedings, that she deposed that *La Cadiere* knew all the Secrets of her Heart, and that in order to prove *F. Girard* a Sorcerer. But can any one be ignorant, as we have remark'd above, that the Secrets of the Heart belong to God alone, and that it is absolutely impossible for the Devil to have any Knowledge not only of all our Thoughts, but even
of

of any single one that is purely internal. We believe moreover, it will appear from the Proceedings, that this same Lady *Guerin* said, *That she once saw a thick Smoak in La Cadiere's Chamber, and that to be sure the Devil was dancing in the midst of it ; and that La Cadiere having told her, She would come and see her in the Night, she accordingly felt herself actually embraced the next Night in Bed, tho' La Cadiere never stirred out of hers.* 'Tis true, these two last Particulars will at most prove the Lady *Guerin* to be very fanciful ; but her affirming that *La Cadiere* knew and entered into all her Thoughts, forces us to conclude, that her Evidence is false, and deserves no Credit.

And these are the mighty Evidences brought against us, two Servant-Maids, and the Lady *Guerin*, whose Depositions added to *La Cadiere's* Declaration we were threatened would form a compleat Proof of the Incest charged upon *F. Girard* ; for we do not doubt but if *La Cadiere* or her Advocate, who has searched and examined the Proceedings as much as he pleased, had therein met with any stronger Evidence, or even as strong as that we have already refuted, they would have taken great care to produce it. *F. Girard* therefore, and the *Jesuits* with him, may now be easy, they know the worst : It must be owned they were afraid, not without some Reason, that the unwearied Pains taken to procure Evidence at any rate, nay more, that the Prejudices which several People have conceived against them, and take a malicious Pleasure in showing upon all Occasions, would have induced many more to appear ; *F. Girard* himself amidst all the

Comforts of a good Conscience, which he is so happy as to enjoy, was not without his Fears on this Account. But at last all this terrible Storm, all their Threats of Conviction have ended in producing these three Witnesses, whose Depositions we have refuted in such a Manner as we believe will give full Satisfaction to all Persons of good Sense and sound Reason. Let us now proceed to examine the fourth Proof of Incest.

A Refutation of the fourth Proof, drawn from F. Girard's passionate Letters.

HAVING resolved to subjoin to this Memorial both F. Girard's and La Cadriere's Letters, we shall not enter into the Particulars of this fourth Proof. We are persuaded the bare Perusal of them will immediately deceive the Reader, and convince the World that the Construction which the Author of the Memorial has laboured to force upon the Father's Letters is unnatural and malicious ; and that far from finding in them the least Tincture of that silly Passion with which F. Girard is charged, they will on the contrary perceive nothing but pious Instructions, sound Principles, and Counsels that recommend and lead to the Practice of the highest Virtue. But after all, who is the Author of the Answers to F. Girard's Letters? Were they not composed by the Cadieres themselves? This will be incontestably proved in the preliminary Discourse before these Letters. Now, this Point once proved, can La Cadriere's Advocate maintain with

with any tolerable Grace, that F. *Girard's* Letters are full of the most extravagant Gallantry? For if so, must not he own that the Authors of the Answers to them were in his Secret, consented to his Crime, and were his Accomplices in it? Will he admit of Consequences so contrary to the Design of his Memorial? Into what a puzzling Dilemma has he then brought himself? The only Method he can now take to get out of it, is to own, with all Men of Sense, that F. *Girard's* Letters burn with that heavenly divine Love wherewith his Soul was on Fire, not with those impure unholy Flames which he pretends had consumed his Virtue, but has hitherto endeavoured in vain to brand him with.

It appears at first Sight, that having thus refuted these four Proofs, there is no occasion to vindicate F. *Girard* from the Crime of procuring Abortion, with which they are likewise pleased to charge him; because if he be not guilty of the smallest Freedoms with *La Cadriere*, as we have already demonstratèd, he cannot be the Author of this other Crime. Yet, that we may give all possible Satisfaction in a Matter of such Importance, which immediately affects the Reputation of a Priest, of a Regular Priest, we shall minutely examine the Grounds upon which this new Accusation is founded.

A Refutation of the Charge of procuring Abortion.

IT must be owned that Prejudice was never carried to a greater Height, than in this Cause. They have infused Poison into F. *Girard's*

ward's most innocent Actions, and have converted even his Works of Charity and Mercy into Crimes. During the Space of five or six Months that he attended *La Cadere* in her Illness, whether real or affected, he four or five times fetch'd her a Porringer of cold Water to quench her burning Thirst; immediately the Cry is up, Murder, Murder is the Word; 'tis a Potion to make her miscarry; he put some red Powder in the Water. But who says this? *La Cadere*. Who is there to prove it? *La Cadere*: For it is to be observed, that her Maid, the only Witness of his giving her the Water, says not a Word of any other Ingredient. What! did no body but *La Cadere* see him prepare this murderous Draught? Did no body see him buy the Drugs for it? No body at all. With what Impudence then dare they advance so hellish an Accusation? Strange Blindness in them indeed! But *F. Girard's*, it seems, was still greater. He resolves to commit the most horrible of all Crimes, which the Laws punish with the utmost Severity, and yet he goes and asks of her Relations, or takes before their Eyes, what will one Day serve to convict him of his Guilt. But what occasion had he to compose this Draught at *La Cadere's*? Could not he have prepared it at home, and carried it to her afterwards in a Phial? But after all, he was a Sorcerer; why did he then make use of natural Means to procure Abortion? Cannot the Black Art do without the Art of Medicine, nay, and confound it too? Ay, but, say they, why did he take the Pains to go and fetch this same Water himself? Could not he find some other Way to get it brought her?

her? To what little trifling Explanations are we forced, in Vindication of a simple natural Action? an Action which a great many other Persons have probably practised in the like Case with a very innocent Design. He did it for two Reasons. First, because it was a Piece of Charity to his Penitent. Secondly, because there were no Servants belonging to the House but one Maid, and she might happen to be absent or busy when *La Cadriere's* Thirst required immediate Relief.

But let us hear what she herself says of this same Draught in her Declaration before the Great Vicar; viz. *That F. Girard brought her at that Time for eight Days together, a kind of reddish Liquor in a Porringer to drink.* She repeats the same Thing in her Complaint before the Criminal Judge. Now, *F. Girard*, who has as much Right to be believed as *La Cadriere*, affirms that she never kept her Bed eight Days together, that she never kept her Room eight Days together, and that he never went to see her eight Days together.

To confirm the Proof of this Draught they cite one Evidence, and but one: And who is this Evidence, d'ye think, but *Clara Berarde*, *La Cadriere's* own Maid? We may guess at the Value of her Deposition, by what we have discovered of the Maids of *Ollioules*, whom the *Cadieres* had bought into their Plot. But what does *Clara Berarde* say of this Draught? According to the Extract of her Deposition, as we find it in *La Cadriere's* own Memorial, she swore, *That from last Carnival till about the 5th of June thereafter, the Father Rector of the Jesuits went almost every Day to see*
Miss

Miss Cadere: The contrary of this Fact, as well as of those that follow, will, we hope, be proved by the Proceedings: *That he used to lock the Chamber Door, that he commonly went in about One or Two after Noon, and did not come out till Night, that he frequently went and fetched a Porringer of Water which he carried up to Miss Cadere.*

First of all, this Maid speaks nothing of a compound Draught, but only of a Porringer of Water: So that, as we observed, *La Cadere* herself is the only Witness of this pretended Potion.

In the second Place, the Contradiction which we find between this Deposition and *La Cadere's* Declaration shews them both to be false. For when was it, does *Bérarde* say, that *F. Girard* carried this Porringer of Water to *La Cadere*? From the Carnival to the 5th of *June*, which includes above three Months time. And when does *La Cadere* pretend that the Porringers of Water were brought her by *F. Girard*? From the 23d of *May* till the 6th of *June*, seeing she affirms in her Declaration that *F. Girard* never committed Incest with her till after her Return from *Aix*, which was on the 23d of *May*, and that about that Time he brought her a Porringer of Water to drink for eight Days successively.

But this Contradiction, how great soever it may seem, is but a Trifle in Comparison of that which we find in the following Particular, upon which *La Cadere's* Advocate insists so strenuously and triumphs so exceedingly.

About

About a Fortnight after *Easter* last *La Cadere* declared to *F. Girard*, *That having been crucified by Divine Justice on Good-Friday, she would soon be crucified afresh by Divine Love :* And that no body may think we put these Words in her Mouth, her own Brother the *Jacobin* makes her say the same thing in her Memoir of *Lent* : She added, *That to prepare her for this Death God was making her lose all her Blood by little and little, as may also be seen at the Beginning of her Lent, and in several of her Letters ; F. Girard* seeing her continue to look fat and fair, could hardly bring himself to believe what she told him, and gave but little heed to it. One Day when he was in her Room, she suddenly pulled an earthen Pot from under her Bed, and shewed it to *F. Girard*, who had scarcely Time to observe that there was a reddish Liquor in it, because she presently whipt it away and put it out of her Chamber-Door. This is the naked and real Matter of Fact, nor had *F. Girard* any farther Hand in it than we have related. He did not ask her to see the Pot ; she of her own Accord shewed it him, and gave him but a Glance of it. Yet on this simple Story does *La Cadere* still found her Charge of procuring Abortion. But we hope to set the Villainy of this Accusation in the clearest Light, by shewing, on one Hand, the Contradiction into which *La Cadere* herself has fallen in the Account she gave of this Matter in her Declaration, and on the other, the Contradiction which we find between what she affirms, and her Maid's Deposition : So true is it, that whatever Precautions

cautions may be used to hide a Lye, it will always betray itself some way or other.

The first Contradiction. When was it, does *La Cadriere* in her Declaration say, that she shewed the Pot to *F. Girard*? After he had committed Incest with her, to be sure. When does she say he first committed that Crime upon her? We have already seen it was after her Return from *Aix* on the 23d of *May*, and consequently the Crime could not be committed before the 24th or 25th of the same Month. When did *La Cadriere* go into the Convent of *Ollioules*? On the 6th of *June* thereafter; that is, about twelve Days after her Return from *Aix*. Now how can she assert in her Declaration, that after the Incest committed with her by *F. Girard*, she was three Months without her Courses; at the Expiration of which Time she voided a Lump of Flesh, which she shewed to *F. Girard* in her own Chamber at *Toulon*? Can an Imposture be so ill concerted and not be seen through?

The second Contradiction. In what Point of Time does *La Cadriere's* Maid place this Fact? We need only read her Evidence in the Memorial we are refuting.

Two or three Days after Easter, when F. Girard had been about an Hour in Miss Cadriere's Chamber, she opened the Door half way, and gave to this Deponent a Chamber-pot full of Blood, bidding her to throw it out.

Now *Easter* fell last Year 1730 on the 9th of *April*, and consequently the Maid fixes the Affair of the Chamber-pot's being shewed to *F. Girard* and received by her, to the 12th or 15th

15th at most of the Month of *April*: Yet we have just observed that *La Cadiere* herself places it after the 23d of *May* following. And is not this what one may call a palpable Contradiction?

Let us further add a few Reflections that arise from the Circumstances of this Fact, even as it is related by *La Cadiere* herself, which will compleatly demonstrate the Impossibility of the thing, and consequently the Falsity of the Accusation: And so we shall conclude this Head.

1. *La Cadiere* in her Declaration before the Great Vicar, says, That what she shewed to *F. Girard* in the Pot was a Mass of Blood, and in her Complaint to the Criminal Judge, that it was a Lump of Flesh; be it so. Now, had she the Courage to trust a Pot full of such Ingredients to a Maid, who might have taken Notice of it, and actually did take Notice of it? Had she let her into the Secret? Was she well assured that she would keep it inviolably, and never speak of it to any body? But would she trust a Secret of that Importance, on the keeping of which depended her Honour, her Reputation, nay, her Life, to a-Servant, who might have been turned away the very next Morning? 'Tis not to be believed.

But is it a whit more credible that *F. Girard* should stand the calm Spectator of an Action in which he was so deeply concerned? They do not tell us that he was uneasy, angry, in a Rage, when he saw the Pot given out of *La Cadiere's* Hand into her Maid's; they only make him cry out, *Oh, what Madness!* How! could a Priest, a Regular Priest,

a Confessor, see such a demonstrative Proof of his Crime in the Hands of a Maid, and yet be cool, and yet not fly into a Passion, not do his utmost to bury that glaring Proof of his Guilt in the thickest Shades of Dark-ness? What Measures had he then to keep? all were lost, and he utterly undone, should the Pot remain in the Maid's Power, and should she speak of it! Would he not in his first Transports have called out Murder, seized on the guilty Pot, and considered afterwards how to dispose of the pretended Contents.

2. The Lady Abbess of the Convent at *Ollioules*, and the Lady *De Lescot*, in their Re-examinations say, as the Author of the Memorial informs us, that the first time they ever saw *F. Girard*, he asked them if *La Cadriere* had any considerable Loss of Blood, and added, that when she was at home she had lost above twenty Pounds: From whence it is concluded that such a Discharge was the Consequence of a Miscarriage.

Now, allowing the Truth of this Fact, which would prove the Abortion to have happened after her Return from *Aix*, eight or ten Days before she went into the Convent at *Ollioules*, and not two or three Days after *Easter*, as her Maid affirms; supposing, I say, this Fact to be true, was not *F. Girard* a downright Mad-man to ask such a Question, if he knew himself guilty of having but the least Hand in procuring her Abortion? Upon *La Cadriere's* Scheme, Could he possibly have contrived to do a stillier or more indiscreet thing? and on the contrary, would not this very Question, if he had asked it, be a most natural and full Proof of his Innocence?

But

But notwithstanding the Advantage which F. Girard might take of this pretended Conversation with these Nuns, he chuses rather to renounce it than the Truth, which he holds infinitely dearer and more precious; and therefore he expressly denies the Fact; in which he ought the rather to be believed, that he has confessed things of a much more delicate Nature.

In short, whoever will take the Pains to recollect what has been already said of the Discharge of Blood wherewith *La Cadere* was regularly seized once a Month, and which she cunningly made use of in trimming herself for the Parts she intended to act, will not easily find Room for the three Months Suppression of her Courses, which she pretends was the Consequence of F. Girard's committing Incest with her; and of Force, the Crime of procuring Abortion, with which he is charged, must be a meer Chimera, and the Accusation a base Calumny.

For, according to *La Cadere*, that Suppression, and her Suspicions thereupon of her being with Child, must have fallen out about the Middle of the Year 1730. But, if it be proved that from the Month of *February* till the Month of *October* that very Year, she never missed the usual Manner of Women, what will become of her Abortion?

In her Journal of *Lent*, on the 14th Day of it, which exactly coincides with the 8th of *March*, she writes: *This my Sorrow for the Sins of Men was so extreme, that it confined me to my Bed, making me spit and otherways lose a very considerable Quantity of Blood, &c.*

On the 4th of *April*, being *Good-Friday*, she had a Transfiguration, wherein her Face was found all besmeared with Blood.

On the 8th of *May*, she had another Transfiguration, and was besmeared with Blood in the same manner.

On the 11th of *June* she wrote to F. Girard, that *she had just then spit and lost a great Quantity of Blood.*

On the 4th of *July*, being in the Convent at *Ollioules*, she had another Transfiguration, and was besmeared with Blood.

On the 8th of *August* she writes to F. Girard, *It (the Physic) has made me spit a great deal of Blood, which obliges me to keep my Bed, and has frightened all the Society, who, upon their Return from Mass, found me covered all over with Blood.*

And in her Letter of *September* the 9th, she writes to the Father, *Both my Hands and my Feet were bloody at the same time, as my Lady Abbess, who was witness to it, first made me observe.*

Now, since we have demonstrated that the extraordinary Things which happened to *La Cadiere* were not owing to the Devil, but to her own Deceit and Wickedness, we cannot attribute her discharges of Blood and her being smeared with it regularly at every Month's end, to any thing but the usual Infirmities of Women; and consequently, there were no Suppressions, no Suspensions of Pregnancy, within the Time limited by *La Cadiere*, to make her Charge of procuring Abortion so much as probable.

We shall, perhaps, be thought to have enlarged too much on this Part of the Memorial;

rial; but how could it be avoided? When the Reputation of a Regular Priest, of a Confessor, is at Stake, when it is attacked by the most nefarious Accusation that Calumny itself could frame against him, ought we to neglect any thing that may clear up his Innocence, and make it shine with the brightest Lustre in the Eyes of the whole World? We flatter ourselves we have demonstrated it in the fullest and strongest Manner.

If any further Satisfaction could be desired, it would be to have his Innocence confessed by *La Cadiere* herself. And did she not confess it by her Retractation of the 27th of *February* and the following Days, till the 10th of *March*? What more authentic Vindication could *F. Girard* have wished? And do not all, who are not animated with Resentment, or warped by Prejudice, own it to have proceeded from the Force of Truth, upon a Conscience haunted and tormented by its own Guilt? Our Adversaries, sensible that such a Retractation was a mortal Stab to them, have, in vain, endeavoured to invalidate the Force of it by the most ridiculous Fictions and vile Calumnies; but all their Attempts have only contributed to discover more and more the Perplexity into which it has cast them: *La Cadiere's* continued and rational Retractation, has thrown so strong a Light into their Conduct, as they will never be able to darken.

How many Reflections would this Retractation afford us in Vindication of those Actions with which *F. Girard* is now reproached? But we leave them to the Judgment and Penetration of the Honourable Court; and that we may
not

not relapse into the Fault of Prolixity, of which we ourselves are almost ashamed, we hasten to the next Article.

Of Subornation of Perjury.

THIS Part of the Charge, no less than the preceding ones, labours under very sensible Contradictions both to Miss *Cadiere's* Conduct, and the Reasons which she offers to support it.

In the Night, between the 16th and 17th of November, *La Cadiere* thought fit to act the Part of one possessed with the Devil, and was exorcised with Pomp and with Scandal.

The Great Vicar of the Diocese of *Toulon* comes on the 18th to her House, in order to draw up a Verbal Process of all the Facts that had confusedly come to his Ears ; he is informed by *La Cadiere's* own Mouth, that she was bewitched by *F. Girard's* breathing upon her ; that upon his Persuasion she consented to be possessed, and accordingly was possessed ; that *F. Girard* had taken Advantage of the Opportunities when she was deprived of all Sense, to satisfy his Passion ; and as she alledges Facts void of all Probability, to ascertain the Truth of them, she assures the Great Vicar that she had communicated the Condition she was in during the two Years that she continued under *F. Girard's* Direction, to *La Guyol, La Batarelle, La Gravier, La Laugier*, and some more of that Father's Penitents, who in their Turns had told her that they were in the same Way, and that some of them were delivered out of it by Exorcism.

Upon

Upon this the Great Vicar finding these Facts to be of too much Consequence not to be cleared up judicially, communicated his verbal Report to the Proctor, who thereupon demanded an Information.

As F. Girard was now publickly accused, could he neglect procuring an Information concerning Crimes which so nearly affected his ministerial Capacity? Or, could he take a more certain Method for discovering those Crimes, than to get all those Persons heard as Evidences, whom *La Cadere* herself had named, and who by being named were now become necessary Evidences?

If the Proctor had said or done nothing in the Matter, they would not have failed to object to us that such Diffimulation in him implied a criminal Connivance with the Person accused.

If after he had made his Complaint, he had ordered such Evidences to be summoned as knew nothing at all of the Matter, they would infallibly have said, that instead of labouring to discover the Truth, he only endeavoured to suppress it.

He applies himself therefore to the Discharge of his Duty, and proceeds in the very Way that *La Cadere* herself had pointed out to him; he summons the Evidences she had named; and as the Accusation is laid against a Confessor, who, according to *La Cadere*, had abused his Office to seduce all his Penitents, and erect to himself a little Seraglio of Devotees, to use her own Words; those very Penitents are summoned, the Verbal Process, and the Complaint which *La Cadere* had laid before

before the Criminal Judge, are read to them; could any Proceeding be more exact and regular? Were not these Evidences necessarily to be heard, in order to discover and clear up the Truth?

The Evidences were heard on both Sides of the Question, as the Statute directs; and, if, instead of proving what *La Cadere* had advanced in her Declarations, they justify *F. Girard's* Conduct; if they show by their Depositions that he was not guilty either of Sorcery, or Qujetism, or Spiritual Incest, or Procurement of Abortion; if their Depositions contradict *La Cadere's* Declaration; the Blame must be laid upon the Truth only, and not upon the Subordination or Perjury of the Evidences. They were not in the least suspected when *La Cadere* appealed to their Testimony for Proof of the Facts she advanced; and why should they now, when bound by the religious Obligation of a solemn Oath, when compelled by the Strength of Truth, they have deposed the contrary to what she alledged.

In vain does *La Cadere* in this Part of her Memorial heap Facts upon Facts, without any Proof, to convict us of Subornation of Perjury: Not one of all those Facts is true. Yes, we protest aloud in the Face of this Court and the whole World, if we may be pardoned the Expression; 'tis false that *F. Sabatier* had the least hand in raising this Prosecution; 'tis false that any Violence was ever offered to *La Cadere* in the Convent of the *Ursulines* at *Toulon*, to oblige her to withdraw her Complaint; 'tis false that ever she was refused a Confessor; 'tis false that when *M. Berge* went out of Charity to

to confess her, he was attended by *F. de Sabatier* and two Witnesses ; 'tis false that the Chancellor of the Diocese and the Register ever carried the Proceedings to the Jesuits, to shew them the Depositions of the Evidences ; 'tis false that any Jesuit ever waited at the Entry into the Bishop's Court to discourse the Evidences, and persuade them to conceal the Truth ; and it is false that the Chancellor left out of the Depositions any Part of the weightiest Facts. And with what Impudence dare they, at Random and without any manner of Proof, heap so many Falshoods one upon another ? Such Rashness can be imputed to nothing but disappointed, desperate Resentment, abandoned by the Truth.

But, say they, what Struggle has not *F. Girard* made to evade the Proof which resulted from the Information, and from the Deposition of the Maid of the Convent at *Ollioules* ? Did not Sister *de Cogolin* lend a helping hand to engage the Lady *de Beauissier* the younger to suborn certain Evidences, in order to bring the Maid's Character into Suspicion, and thereby occasion the Veracity of her Deposition to be questioned ?

This Objection will vanish as soon as the real Truth of the Matter is known. Sister *De Cogolin* being firmly persuaded that the Accusation formed against *F. Girard* was an Imposture ; and some of the Facts which prove the Falshood of what was deposed by the Maid of the Convent falling within her own Knowledge, she consults the Lady *De Beauissier* about the proper Means for discovering the Truth ; we find in her Letter neither Threats, nor

L

Promises,

Promises, nor Authority employed to induce any Person whatsoever to give Testimony even in Favour of the Truth. So that it could be no Design either of corrupting the Evidence, or Subornation of Perjury, but pure Zeal that engaged her to write familiarly to her Friend to do what the Truth required of her.

To be convinced of this, one need but read the Letter; 'tis no more than an Answer, as the Letter itself expressly says, to a third Person, who, if you please, interests herself in what concerns *F. Girard*; but neither Sister *Beaussier*, nor the Lady *De Cogolin* herein act a Part that can justly be suspected in the least of Subornation.

The Lady *De Beauissier* had written to the Lady *De Cogolin* her Friend, with whom she had long kept up a Correspondence, that the Maid who had deposed against the *F. Rector* was a Woman of bad Morals; that they had very strong Proofs of this, and that several Witnesses, who had already deposed, and some others that had not yet been summoned, would be able to attest it; she added, that the same Witnesses had heard the Maid say, that *La Cadiere* was a Saint, and wrought Miracles; that they were well assured of her particular Intimacy with the Family of *Cadiere*, and had, moreover, found out, that she was promised a Pension if she would depose. In these Circumstances the Lady *De Cogolin* being urged by her Friend, answers directly; *As to the Maid's bad Morals, we must not pretend to be particular; for that would be commencing a new Prosecution; 'twill be sufficient to summon Mrs. Camelin the younger, M. Portalis, Miss Vialis, and some others of your House, who have not yet*

yet deposed. These are the Witnesses mentioned by the Lady *De Beauffier* in her Letter. Hitherto there is certainly nothing from whence Subornation can be any ways inferred; 'twas natural for two Persons, so thoroughly convinced, as they were, of *F. Girard's* Innocence, to write in this manner to one another, and tell their Thoughts of an Affair that was carrying on before their Eyes, and become very much the Subject of Conversation, especially as the Maid's Deposition was publickly known at *Toulon*, nay, as far as *Aix*, by the Pains which the *Cadieres* took to spread the Scandal. The Lady *De Cogolin* proceeds; *You need be in no Pain about yourself, you shall not be engaged in any Thing, or for any Thing that may give or procure you the least Trouble.* Which shews, that the Lady *De Beauffier*, knowing how warm the Abbess, the Mistress of the *Novices*, and some others were in the Cause of the *Cadieres*, was afraid lest they should know that she meddled in discovering the Truth, and the Rector's Innocence; we are not always willing, when we give any Hints concerning Matters of Importance, that they should be known to come from us: She afterwards gives her some Account of the Trial, and tells her, that to invalidate the Maid's Evidence, it will be sufficient if the Person, whom the Lady *De Beauffier* had mentioned to her, attest not a Falshood, but what they know to be true.

Now, is not this an excellent Proof of Subornation, that two Persons, wholly unconcerned in *F. Girard's* Affair, did, without his Knowledge, privately converse together about

what might contribute to his Justification? We say, without his Knowledge, because F. *Girard*, who scrupulously sticks to the Truth, and tells it exactly upon all Occasions, protests that he knew nothing of this Letter; and tho' the Lady *De Cogolin* makes his Compliments to her Friend, she does it, as it often happens, without Commission. It is likewise contrary to Truth, and well known to be so by the whole Convent of *Ursuline* Nuns, as well as the City of *Toulon*, that ever the Lady *De Cogolin* owned, much less declared upon making Proof of the Letters being genuine, that F. *Girard*, and the Lady *De Guerin*, her Superior, made her write it, as is impudently asserted. What they further add, of a Tragical Farce that was acted in the Monastery of the *Ursulines* at *Toulon*, on occasion of the Lady *De Cogolin's* Confession, is equally base and false; they must be but little acquainted with the Piety, Politeness, and Education of the Ladies of that Convent, who can impute to them such a Piece of Conduct.

But if the Depositions of the Ladies *De Beaussier*, *De Camelin*, and others, have at all contributed to F. *Girard's* Vindication, which we do not yet know, that is to be imputed by no means to the Influence of the Lady *De Cogolin's* Letter; for it is certain, that Sister *Beaussier* never received it, because the Abbess intercepted it, and delivered it to *La Cadiere*; so that their Evidence, if it be favourable, is owing entirely to the Force of Truth. Besides, what occasion was there to fly to such Shifts for F. *Girard's* Vindication? Does not his Innocence

cence sufficiently appear thro' this whole Memorial?

The Endeavours used to invalidate the Evidence of *F. Aubany*, Guardian of the Convent of *Observantins* at *Ollioules*, are to no Purpose; as if the Weakness of our Cause absolutely required such a Support. However, that we may do Justice to the Truth, and vindicate the Character of that Regular, which is so undeservedly abused in *La Cadere's* Memorial, it is proper we should here inform the Public, that by the Instigation of the Maid *Materonne* backed by some Nuns, who are implicitly governed by her, this Father was actually accused, not of ravishing a Girl of thirteen Years old, as the Memorial asserts, but of using some indecent Freedoms with the Girl, who was no better than a common Servant to a little pitiful Tradesman at *Toulon*; but the Fraud and Calumny of this Charge was afterwards discovered, and confessed by the Girl herself, so that the Father was publickly acquitted by an Instrument passed before a Notary at *Toulon* the 9th of *August* 1730, above two Months before *La Cadere* made her Complaint.

Further, how is the Charge of Subornation of Perjury to be reconciled with what is so industriously given out upon all Occasions, that the Proceedings contain a full Proof of the Crimes imputed to *F. Girard*? The only Thing aimed at by suborning of Witnesses, upon *La Cadere's* own Supposition, was to invalidate the Maid *Materonne's* Deposition; and yet that very Deposition, which they have taken care to give us at length, how faithfully we know not, is absolutely inconsistent and

and cannot be defended, as has been clearly shown, and tho' it should be admitted in its full Force, would prove none of the Crimes charged upon F. Girard.

What Benefit do they propose by quoting Instances out of Books that have lost all Credit long enough ago? they ought to confine themselves to the particular Merits of the Cause, and not run out, as they do, into abusive Reflections against the *Jesuits*, nor repeat odious Facts that have so often been proved false, and serve no End but to discover more and more the Passion and Malice wherewith F. Girard's Accusers are animated.

If F. Girard's Vindication needed to be set in a stronger Light, and it were necessary for his Defence to turn their own Weapons against them, with what Ease, and with how much more Justice might not we convict *La Cadiere* herself of Subornation?

The Evidences called by her have not been able to advance any Facts but such as they knew to be false; this we have already proved upon the three famous Witnesses who play so considerable a Part in this Indictment; we mean *La Cadiere's* own Maid, and the two Servants of St. Clare's at *Ollioules*: we have proved it upon the Lady *Guerin*, Nun of the same Convent; and we can prove it as strongly upon several others, by appealing only to their own Depositions as they stand in *La Cadiere's* Memorial.

Mary Hermitte says, *That she saw the Blood running down from La Cadiere's Head and Forehead, and her Hands dropping Blood*: Whilst it can be proved by the Proceedings, that in all

all the Scenes of Transfiguration which *La Cadriere* acted, the Blood was constantly observed to be dry and fixed ; and the same Thing is affirmed by the Lady *De Lescot* even in the Memorial.

The same *Hermitte* asserts, that *F. Girard*, when in the Convent at *Ollioules*, shut himself up in *La Cadriere's* Chamber, from Nine in the Morning till Four or Five at Night : Which is contradicted by all the other Witnesses cited even in *La Cadriere's* Memorial.

One *Dalmasse*, a poor Beggar-woman, who makes a hard Shift to get her Bread by trudging between *Ollioules* and *Toulon*, deposes Things utterly false ; we cannot produce her own Expressions, because Care was taken that they should not be inserted in *La Cadriere's* Defence ; but this Honourable Court will, no doubt, take Notice of them, as well as the two Evidences, whose Names we cannot recollect, that confidently asserted that *F. Girard* went thrice a Week to *Ollioules* ; tho' it should appear from the Proceedings to be certain and unquestionable Matter of Fact, that he never went thither above once a Week, and most commonly but once a Fortnight. What can one think of those Evidences who having seen *Marian Laugier* in her Fits of Convulsion, and knowing very well that from her Infancy she was subject to such hysterical Disorders, depose as if those Fits had been the Effect of her being possessed by the Devil, and in Proof of that Opinion relate what she said in a raving Delirium, her heated Imagination bringing to her Mind what she had heard her Friend *La Cadriere* say, when she pretended to be possessed by

by the Devil in the Months of *December* and *January*.

The Lady *De Lescot* in her Re-examination relates the ridiculous Story of *F. Girard's* giving *La Cadere* the Sacrament on the 9th of *July*, when he was at *Toulon* and she at *Ollioules*, and says the Lady *De Beauffier* told her that *F. Girard* owned it ; the Lady *Guerin* also says, that she heard the Lady *De Beauffier* say so ; and yet the Lady herself says not a Word of it, neither in her Deposition, nor her Re-examination, for to be sure if she had, we should have heard of it in the Memorial.

What Faith can be given to People who swear they saw the Marks of the Devil's Claws upon *La Cadere's* Body ? Is not such an Evidence a very strong Argument either of great Weakness or great Malice in the Person who gave it ?

It is further observable that these Nuns reserved all the most singular Facts and such as bear hardest upon *F. Girard* to their Re-examination. Did not they know them at the Time of their Depositions ? How comes it that they did not then say one half of what they now pretend to know ? Will they say with the Author of the Memorial, that the Official prevaricated in drawing up their Evidence ? But would the Criminal Judge have suffered such a Thing ? Why then was the Official so exact as to order the Depositions of the two *Materonnes* and *La Cadere's* Maid to be taken down at length, which, if they were true, would make a much deeper Impression than what these Nuns tell us ? Add, that if
what

what these Nuns say in their Re-examinations be well considered, they will be found to contradict themselves, and to advance Things inconsistent with the Good they said and the Character they gave of F. Girard in their Depositions; as may be seen particularly in the Re-examination of the Lady *Lescot* and the Lady Abbess.

To understand thoroughly what has just now been said, it is necessary to know that when *La Cadere* had been confronted with above forty Witnesses at *Toulon*, and had by that Means learned what she and her two Brothers were charged with by the Evidence, her Brothers and F. *Nicolas* used their utmost Efforts to ward off the Blow that threatened them; and as all the Witnesses had been re-examined, except those of *Ollioules*, they had no other Expedient left but to gain them, at any rate, to add at their Re-examination, right or wrong, whatever might hurt F. *Girard's* Cause and favour their own.

To be convinced that this is true, one need only observe the following Particular, which should appear from the Proceedings. *La Cadere* perceived by her Letters which F. *Girard* had delivered in to the Commissioners, in her Brothers writing, that it would be concluded they had composed them for her, as well as the Memoirs of *Lent*. What should they do in this Extremity? They could think of nothing more plausible than to get the Nuns of *Materonne's* Party to add at their Re-examination, that they had seen *La Cadere* dictate the Letters and the Memoirs of *Lent* to F. *Cadere*, a Circumstance which they had omitted in their

Depositions, and which is utterly false ; for were they present while the *Cadiers* were writing ? And if they were, how did they know they were employed about these Letters and the Memoirs, that they should affirm it upon Oath ?

We conclude, that if it were necessary for *F. Girard* to prove his Adversaries guilty of Subornation of Perjury, he could produce infinitely stronger Proofs against them than those they have alledged against him.

The End of the SECOND PART.

